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67 68 69 70 71 72



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That listens well to Thee.

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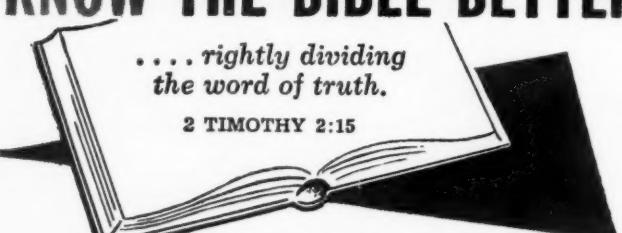
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This Month

FROM WALES, some thirty years ago, a young lad came with his family to Indiana. Soon, W. Glyn Evans was converted and began to preach and, as he puts it, "have been at it ever since." Between sermons he began to write, and many of those writings have found their mark in leading Christian magazines. Our lead article, "Why Christians Go Bankrupt" is one of a number of pieces he has done for us.



WHEN GEORGE DARBY gave his message one Sunday morning, one member of the congregation was particularly impressed.

He asked his pastor to put it in writing and eventually the manuscript reached our desk. Now we also are convinced that this well-known Bible teacher has aptly expressed some important scriptural truths about the "Songs the Christian Sings."



FOR MONTHS we had heard about the impact of the pastors' conferences conducted around the world by Dr. Paul Rees of World Vision, Inc. Finally, when Dr. Rees was in the city, we spent a morning with him in his hotel and put the entire thrilling story on tape. Now you can read it in "My Ministry with National Pastors."

ELMER A. KETTNER had a rich experience. As a pastor he lived in the home of a parishioner, a German immigrant and the mother of Dr. Walter Maier, for years the well-loved speaker on "The Lutheran Hour." This devout woman made such an impression on the young pastor that he wrote her biography which he called *Grossie*. From the same life he has chosen some significant events and shared them with us in an article entitled "Grossie Trusted in God."



The young pastor that he wrote her biography which he called *Grossie*. From the same life he has chosen some significant events and shared them with us in an article entitled "Grossie Trusted in God."

YOUTH SUPPLEMENT readers have long enjoyed the valuable Bible studies by Anthony C. Capon. This month he takes up a topic that youngsters and oldsters alike seek answers to—"The Problem of Unanswered Prayer."

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The Christian magazine
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combined with *Prophecy Monthly*

Volume 60, No. 12

August, 1960

articles

WHY CHRISTIANS GO BANKRUPT, *W. Glyn Evans* • 12
GROSSIE TRUSTED IN GOD, *Elmer A. Kettner* • 14
SONGS THE CHRISTIAN SINGS, *George Darby* • 19
WE TAUGHT OUR CHILDREN THE VALUE OF MONEY, *Viola C. Oehmcke* • 42

features

THE BETTER PART, *Ruth Gibbs Zwall* • 1
WHAT WILL WE DO WITH BRADLEY • 17
MY MINISTRY WITH NATIONAL PASTORS, *Paul S. Rees* • 24
POSTMARK: PATMOS, *Philip R. Newell* • 29
JERUSALEM IN PROPHECY, Part IV, *Wilbur M. Smith* • 31
INSIDE MOODY BIBLE INSTITUTE • 41
ACCEPTANCE, *Helen Frazee-Bower* • 43

departments

OUR MOODY READERS • 4
REPORT • 6
EDITORIALS • 10
IN THE STUDY • 31
IDEA NOTEBOOK • 35

MOODY MONTHLY, JR. • 37
OFF THE RECORD • 40
SUNDAY SCHOOL LESSONS • 44
NEW BOOKS • 50
THE LAST WORD • 64

youth supplement

COME ON IN—THE WORK'S FINE, *Douglas Stave* • 53
SPORTS IN THE BIBLE, *Milton R. Maloney* • 56
TWEEN TEENS • 57
LET'S THROW A PARTY, *Gunnar Hoglund* • 58
MY PARISH THE WORLD, *Faith Coxe Bailey* • 60
KNOW YOUR CHRISTIAN SCHOOLS • 61
UNANSWERED PRAYER, *Anthony C. Capon* • 62

cover by *A. Devaney*

WILLIAM CULBERTSON
editor-in-chief

WAYNE CHRISTIANSON
executive editor

WILLIAM BOYLE, publication manager

GRACE BOMAN, production manager

Alfred Campbell, *assistant editor*; Montylou Wilson, *Ronald Wilson, editorial assistants*

ADVERTISING DEPARTMENT

Lawrence Zeltner, *advertising manager*
820 N. La Salle St., Chicago 10, Ill.

C. Nicholson, *west coast representative*
1350 N. Highland Ave., Los Angeles 28, Calif.

© 1960, by The Moody Bible Institute of Chicago; printed in the U.S.A. second-class postage paid at Mount Morris, Illinois.
Published on the 25th of the month preceding date of issue at Mount Morris, Ill., by the Moody Bible Institute of Chicago. Devoted to Bible knowledge and interpretation; news and methods of world-wide Christian work; editorial comment on current events; practical application of the Christian life; personal experiences of those who are contending for the faith delivered once for all to the saints. Address *Moody Monthly*, 820 North La Salle Street, Chicago 10, Ill.
Subscription rates for U.S. and Canada: \$4 a year; \$7 for 2 years; \$10 for 3 years. Special club rate for 5 or more subscriptions, \$3 a year. Add 50¢ a year for foreign. Single copy 35¢. Remit by check or money order.
Subscribers in the British Isles may send new or renewal orders with remittance in British currency directly to Christian Service Book Shops, 111 Cecil Rd., Enfield, Middlesex, England. Rates: £1 5/0 for one year; £2 3/0 for 2 years; £3 10/0 for 3 years.
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August, 1960



DR. WILLIAM CULBERTSON
President of *Moody Bible Institute*
speaks on the fundamentals
of the faith.

Redemption

"Because God offers salvation full and free, some men have the idea that it is cheap. It seems to be a truism that men do not appreciate that which costs them nothing. So there are undoubtedly those who pass by the gracious offer of God, for they think that unless they earn a thing, it must be worthless.

"But the salvation of God cannot be earned. It is not of works (Ephesians 2:9; Titus 3:5). It is to him that worketh not, but believeth (Romans 4:5). So there must be the leveling of human pride, if men are to know redemption.

"Yet let us be emphatic that, even so, salvation is not cheap. It cost our Lord greatly. Who can penetrate the depths of His agony. His suffering, His grief? We must stand baffled and perplexed so far as the price of our redemption is concerned. It is true that

'...none of the ransomed ever knew'

*How deep were the waters crossed;
Nor how dark was the night that the
Lord passed through
Ere He found His sheep that was lost!*

"It is for this reason that the child of God finds strength, humility, comfort and help as he meditates on the cross. Here he learns to be truly thankful.

"But is there no cost to us? As believers we have nothing to pay for salvation; as disciples God demands our all."

Every Christian should have a copy of Dr. Culbertson's book *God's Provision for Holy Living*, a happy blending of Bible study and practical exhortation. 112 pages, paper bound. For your free copy, write Moody Bible Institute, Dept. MO-866, 820 N. La Salle Street, Chicago 10, Illinois.

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Our Moody Readers

What About the U.S.?

I am writing because, in reading through your magazine about the forthcoming doom of humanity, I was impressed that many of the statements taken from the Bible by the authors of the various articles were surprisingly well substantiated by empirical fact and phenomena.

Both of my parents are true believers and also share the same views as expressed by your authors. I am confused and disappointed, however, that no mention was ever made as to the fate of our own nation. It seems incongruous to me that such a world power as the United States is today could be just written off the record relative to future events in the light of prophecy. I have an acquaintance who is of the Mormon faith who says that America is to play a predominant role in future events.

I would be very appreciative if one of your staff could enlighten me on this matter. If I could be shown where we, as Americans, fit into prophecy, the whole scheme of events would, at least to me, become more credible.—Donald D. Birney, Washington, D.C.

A reply to Mr. Birney appears in our editorials on page 11. The Editors.

Misrepresented

In the February issue of Moody MONTHLY, Dr. Walvoord reviewed Dr. Carnell's *A Case for Orthodox Theology*, in which there is the unqualified statement, "Orthodoxy to him is a live 'option,' not necessarily the true one." This misrepresents what Dr. Carnell says and gives to your readers the impression that Dr. Carnell is not really orthodox even though he claims to be. What Carnell says is that, if the critics of orthodoxy, i.e., liberals and neo-orthodox, really understood the heart of orthodoxy, "the critics may discover that orthodoxy is a worthy Christian option" (p. 141).

There is a world of difference between believing that orthodoxy is only an option, and commanding orthodoxy in its critics as a worthy option. Carnell's own view is expressed in the following quotations: "Since the entire Bible is inspired of God, the theologian must honor all the data of Scripture. Nothing is unimportant; nothing can be safely neglected" (p. 66). "In judging Christianity the question lies between this religion and none; for if the Christian religion be not credible, no man can meaningfully support the claims of any other" (p.

90). Here Carnell says that the choice is not between several possible options but between orthodox Christianity or no religion at all.—George Eldon Ladd, Fuller Theological Seminary, Pasadena, Calif.

Fiction Used of God

I feel that a voice of protest must be raised in answer to the letter from Brother Edward Erlandson [April].

The story, "Company Dinner," was used of God in our church to establish a weekly Bible study group. It promises to be a source of spiritual growth for these women and added strength for the testimony of the Lord here. This bit of "Christian fiction creeping in" (to quote pastor Erlandson) to Moody MONTHLY spoke to a heart. That heart responded and many more hearts have been and surely will be influenced for Christ and His Word.

Shouldn't we, as pastors, try to look over the shelves of our libraries so heavily weighted with dusty theological tomes, and recognize the need for simple tools (Christian fiction?) to reach the hearts of those less amply blessed wth spiritual learning?—W. Frank Hartwig, Pastor, Crane Village Church, Crane, Ind.

Prefer Prophecy

Your recent letter received, also May issue of Moody MONTHLY. It is the first copy I have ever had, and I have enjoyed every article in it. Ever since I was informed that PROPHECY MONTHLY had been discontinued, I had been praying that God would help me find other literature to fill the loss of PROPHECY MONTHLY. And when I read the May Moody MONTHLY, I felt it was an answer to my prayers.—Mabel McMurray, Allegan, Mich.

I had been a subscriber to PROPHECY MONTHLY, which your magazine recently absorbed, for many years. I am delighted with the present issue [of MM] with the prophecy articles. I would like to see Moody MONTHLY carry a section on prophecy each month similar to others that you carry. There are so many world-wide incidents having a bearing on prophetic interpretation, that comments on such occurrences might well appear in Moody MONTHLY each month. This procedure will not only carry on the traditions of PROPHECY MONTHLY but be a constant source of information and inspiration to your many other readers.—Harry A. Fritsch, Allentown, Pa.

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Mrs. Marie Frost, Mrs. Frost, wife of a minister and mother of five young children, is our Editor of Beginners Publications. She is widely known as an author of Christian literature for Sunday Schools, and draws upon her practical experience including 15 years as a public-school teacher.



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report

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Christians Report Casualties in Chile • U.S. Crime Rate Up • Urge Drinking Ban on Airlines • Graham Itinerary

DISASTER IN CHILE

"The WALLS of the house seemed to be folding up . . . The lights went out . . . We fell to our knees thanking the Lord for the nearness of His presence and the fact that we could speak face to face with our Saviour in these tragic moments."

Thus a Christian in Chile described the first day of disaster in that South American republic on the weekend of May 21-22, a disaster from earthquakes, tidal waves and volcanic eruptions that eventually took more than 5,000 lives and left millions homeless.

Arnaldo Umana, who operates a Christian Literature Crusade book center in Talcahuano, told of continuing terror the next day:

"More houses crashed to the ground (the final toll was 10,000 of the city's 18,000 dwellings) and the people were running into the streets crying, 'Have mercy, Lord, have mercy!'"

Although no American missionaries lost their lives, many mission churches were destroyed. Many national workers and Christians were among the victims.

Robert E. Newman of the Christian and Missionary Alliance in Valdivia, a city 80 per cent destroyed, said a quake struck there during the Sunday School hour. Although the national pastor and his family escaped, seven of the 120 people in the church were killed.

As relief was sent from many sources, missionaries found it was an opportune time to preach the gospel.

FBI HEAD SEES NEED FOR DEATH PENALTY

With the U.S. crime rate for the first three months of 1960 hitting an all-time high, FBI Director J. Edgar Hoover reaffirmed his belief in the necessity of the death penalty as a deterrent to "atrocious crimes" such as murder and treason.

In the monthly FBI law enforcement bulletin Hoover cited the Rosenberg spy case and that of plane bomber Jack Graham as examples of crimes meriting the death penalty.

There was a 7 per cent increase in the total number of crimes reported by cities of over 25,000 population. Murder increased 11 per cent; burglaries, 10 per cent; robberies, 7 per cent; forcible rapes and felonious assaults, 5 per cent, over the 1959 rate.

URGE BAN ON DRINKING ON COMMERCIAL PLANES

Thirteen Protestant leaders have urged Congress to close a "glaring gap in air safety" by banning drinking on commercial aircraft. A recent Federal Aviation Agency ruling prohibits passengers from drinking their own liquor on board and from being served if intoxicated.

In a joint letter the clergymen said this regulation does not go far enough and puts an "impossible burden" on plane crews. Several bills to ban drinking on passenger planes are pending in Congress.

The Bureau of Legislation of the National Women's Christian Temperance Union blamed the FAA for not putting "alcohol off the airlines" and urged Congress to do so.

GRAHAM IN EUROPE

Evangelist Billy Graham's campaigns will take him to Europe during August and September. Meetings are scheduled for Berne, Zurich, Basel and Lausanne in Switzerland during August and for Essen, Hamburg and Berlin during September. His next U.S. crusade will be for the Spanish-speaking people of New York City, Oct. 7-9.

MERGERS

The Augustana Lutheran Church, celebrating its 100th anniversary, has approved a resolution to unite with the American Evangelical Lutheran Church, the Finnish Evangelical Lutheran Church of America and the United Lutheran Church in America. Local conferences must concur in the decision. A final vote will be taken next year. Similar procedures will be followed by the other three bodies.

The American Unitarian Association and the Universalist Church of America have joined to become an 800,000-member association with 800 churches and 300 lay fellowships.

TELEVISION

Three hundred college students monitored Los Angeles' seven television stations for two days, reported: 7,888 commercials, 3,696 acts of violence, 784 drinks of liquor and 258 acts of property destruction. Actors yelled, "I'll break your legs," or otherwise threatened acts of violence or death 1,087 times.

In Tokyo the Japan Broadcasting Corporation has announced it is withdrawing all crime, murder, American Westerns and Japanese war programs from its television network to protect the morals of young viewers.

Ernest J. Hodges, San Francisco advertising executive, said in a speech: "The men who are fortunate to have air space must sooner or later realize that they do not have an irrevocable, God-given right to beam an unending stream of rubbish out over the air."

A New York City commercial station has begun two 15-week courses in religion for college credit. They are sponsored by area Protestant councils.

FOREIGN

Colombia—Three hundred and fifty pastors and evangelical leaders, representing 12 countries and 28 denominations, gathered for a four-day conference at Medellin, sponsored by World Vision. Speakers included Dr. Bob Pierce, Dr. Paul S. Rees, Dr. Carl F. H. Henry and Dr. Kyung Chik Han. The conference heard reports of continued persecution.

In a recent case three children, whose father was converted three years ago, were seized and held nine days on the pretext that the Roman Catholic Church into which they had been baptized was bound to protect their religious welfare because their father had "apostatized." The number of evangelical believers in Colombia is estimated at 80,000, five times what it



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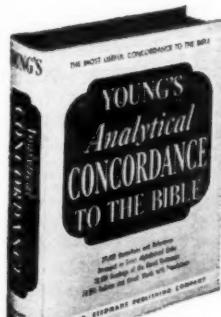
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NAMES IN THE NEWS



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JAMES FORRESTER, vice-president in charge of development for Whitworth College, Spokane, Wash., has been appointed president of Gordon College and Divinity School, Beverly Farms, Mass.

C. STACEY WOODS, pioneer college and university student worker in Canada and the U.S., has resigned as general secretary of Inter-Varsity Christian Fellowship, after 20 years, in order to devote full time to his responsibilities as general secretary of the International Fellowship of Evangelical Students.

HAROLD N. ENGLUND, minister of Midland, Mich., Reformed Church, is the new president of Western Theological Seminary, Reformed Church of America institution in Holland, Mich.

WADE C. SMITH, illustrator, author

and editor, died at his home in Weaverville, N.C., at the age of 91. He was best known for his "Little Jets" drawings and Sunday school lessons.

GILBERT L. GUFFIN, president of Eastern Baptist Theological Seminary and college for 10 years, has resigned. He plans to return to Howard College as Dean of Religious Education.

WILLIAM JOHNSON, M.D., surgeon from San Jose, Calif., is the new president of the Christian Medical Society.

NATHAN BAILEY, of Toronto, has been elected president of the Christian and Missionary Alliance.

IDA S. SCUDDER, M.D., founder of Vellore American Medical Mission, died at the age of 90 in Madras, India.

was when persecution first broke out in 1948.

Malaya—Although the constitution provides for freedom of religious practice, it does not permit propagation of religious beliefs. Two rulings have been made along this line. In Malacca missionaries have been forbidden to give or sell Christian literature to Moslems. Public gatherings for Moslems are prohibited. The national government has ordered mission schools on subsidy not to give religious instruction to non-Christian pupils unless their parents grant permission.

Hungary—Because only a few of them attempt to instruct their congregations in socialism, Lutheran pastors in the southern district, under a Communist-appointed bishop, must submit their sermons to him for censorship.

Libya—The North Africa Mission's medical clinic in Tripoli has been closed by the government because of "lack of reasons to justify its pres-

ence." As the only evangelical missionary effort in the country, the clinic had been treating up to 300 people each day it was open. The three missionaries, a doctor, his wife and a nurse, have not been asked to leave.

Cuba—A pastoral letter by Archbishop Perez Serrantes has warned Cuban Roman Catholics to have "absolutely nothing" to do with Communism. It was the most outspoken denunciation of Communism by any high church official in Cuba since Premier Fidel Castro's rise to power. With Castro's increasing control of the press, only one Havana newspaper published the letter, which came as a surprise, since the archbishop had been a strong supporter of Castro.

Spain—The government has granted permission for the Third Baptist Church of Madrid, closed since September, 1958, to reopen. Also, more than 300 Basque priests have protested to their bishops that civil liberties have been violated by the government. [Continued on page 38]

Moody Monthly

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EDITORIALS

A Look at the World

We are not given to painting black pictures, but have you taken a good look at the world lately? Here's a brief rundown on what has happened in a few months' time.

At this writing, following the gunfire massacre at Sharpeville, the South African government has sharpened its apartheid policy, to the dismay of most western nations. In the Congo, we read that all is "bewilderment and chaos" as the white population waits with dread the day of independence, June 30. In Algeria, an earthquake of unprecedented proportions has laid the city of Agadir in ruins, with 20,000 dead buried in the rubble.

In the Near East, Turkey is just beginning to right itself after witnessing the overthrow of a corrupt government sparked by thousands of young university students. In the Far East, the young people of Korea have likewise staged a revolt, rising in wrath against the corrupt regime. Scores of dead and wounded, many of them mere boys, lying in the streets of Seoul, provided the catalyst to drive out the government in power. As we write this, month-long communist-inspired riots in Tokyo are threatening to topple the government and void the security pact signed by the Diet with the United States.

In Cuba, a mere ninety miles from our shores, a Red dictatorship is now in full control, according to an article in the *U.S. News and World Report*. The welcome mat is out in Cuba for a projected visit by Nikita Khrushchev, and an invitation is also on the agenda for Chou En Lai, Red China's premier. Meanwhile Cuban communists are frantically spreading an "hate America" campaign throughout the hemisphere.

Word from Chile, according to a *New York Times* editorial, is that all existing maps of that country are now obsolete as a result of the terrible earthquakes of recent weeks. Of larger import is the untold human suffering that accompanied the quakes. Also, radiating from these, huge tidal waves struck many of the islands of the Pacific, leaving behind a sea of human misery, death and destruction.

Wars, rumors of wars, riots, revolutions, cataclysms, indescribable human suffering—these are not pleasant pictures. But they are true ones. We are not among those who set dates, but we are impelled to recognize that these conditions are cited in Scriptures as those that will characterize the time of the end. But surely, when men's hearts fail them for fear, those who know their God can look up, for their "redemption draweth nigh."

His Work for You

The normal Christian life is one of joy. Yet most of us would confess that we have times when life's difficulties look greater than our resources. Often this is true because we dwell on our problems rather than on our Help. And like Peter we begin to sink when we look at the waves about our feet.

Instead we ought to occupy ourselves with the grace and power of God. "The works of the Lord are great, sought out of all them that have pleasure therein," says the psalmist (Ps. 11:2). Again in Psalm 107:43, after enumerating a few of the many mighty and gracious works of God, he adds, "Whoso is wise and will observe these things, even they shall understand the loving kindness of the Lord."

How unspeakably great, for example, is the work of God in the life of every Christian! Think back in your own experience, if you are now a child of God. Once you

were a rebel against the Sovereign of the universe. You were separated from Him, justly condemned for grievous sin, a slave to the god of this world, without hope, blinded to your need and spiritually helpless.

Then God brought the gospel to your hearing, convicted you of sin, gave you the gift of faith in Jesus Christ and cleansed you from sin. The new life He promised became yours. Through the death and resurrection of Christ you were given standing before God and never-failing access to His throne of grace. You became a bond-slave of Christ, free from the power of sin, a co-laborer with God, a bearer of fruit that will remain throughout eternity. Now with John the beloved apostle you can exclaim, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God!" With the psalmist you can exult, "I will dwell in the house of the Lord forever!"

Perhaps this in part was in the mind of the Lord Jesus Christ when He replied to the multitude in Galilee, "This is the work of God, that ye believe on him whom he hath sent" (John 6:29). What a wonderful work, that unbelieving sinners should be given faith and life in Christ! What a marvel of grace that we of this troubled age should have been included!

Is it too much to say that all God's future work in and through us depends likewise on faith in the Lord whom He hath sent? To be sure, we must be yielded, obedient servants. But how securely and thankfully and joyfully we should rest on the unshakable assurance that "He which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. 1:6).

Where Communism's Threat Begins

As this is written, the U. S. and the non-Communist world at large are adjusting to some unpleasant developments. One is Communism's success in blocking President Eisenhower's projected visit to Japan. The other is the increasing awareness that the revolution in Cuba has been the means of Communism's hopscotching halfway around the world to place an active and threatening base within less than one hundred miles of this country.

Such developments are disturbing, of course. Yet they give us less concern than the realization that our country is far more vulnerable than we like to admit before the kind of tactics which Communism uses so effectively.

It is a well-known fact that Communism's practice is to seize control by means of minorities. Some of those led into the Red cause are well-meaning men and women gullible enough to believe the Marxist lie that men can re-make the world by iron-fisted control of the society in which they live. Others are people, big and little, who have been willing to sell their souls to Communism for the sake of personal gain. From these, Communists recruit their disciplined party members, their Quislings, their local party spokesmen.

It is worth noting that these groups are made up of men and women who discount or deny the existence of God, the authority of the Bible and even absolute standards of right and wrong. For only those who are without God, who refuse to recognize the biblical standard of righteousness, who are totally unconcerned about loving good and hating evil and who have no sense of accountability can give themselves to Communism's program.

What we are saying, in essence, is that an ungodly people are the dragons' teeth from which Communism's fifth columnists spring up. That is why Communism

thrives best in a spiritual vacuum. That is why, too, that it fights so hard against any kind of religious faith in countries where it has won a foothold.

While we must face the external dangers of Communism, we will do well to give attention to ungodliness and unbelief as it exists within our borders. We have a gospel to preach and live in our own land as well as on foreign mission fields. If we fail to make it known, our children at least will live to regret our failure. And it may be the regret will be felt much earlier—by us.

Who's for Mackerel?

We do not consider ourselves connoisseurs of television, but as observers of the passing scene we take some satisfaction in the fact that objections to the proffered TV fare are many. Often these objections are even colorful, as in the case of the San Francisco advertising executive who compared prime time TV network programing with Oscar Wilde's dead mackerel in the moonlight. "It glitters," he graphically explained, "but man, does it stink!"

The same executive went on to quote Senator Monroney (D., Okla.), a member of the communications subcommittee of the Senate commerce committee.

"In speaking of television," the senator said, "I speak more in sorrow than in anger. . . . Its potential is so great . . . and yet some way, somehow . . . our success in realizing the great possibilities of this medium . . . has failed to match the technological progress of its science. Somehow this seems as wasteful of a great capability as though Shakespeare had written for the pulp magazines, Pasteur had gone into the cosmetics business or Marconi had decided to make toys."

The senator, we think, makes his point. Media or programs or activities should never be measured by their potential but by what they are actually producing. The church is rich in potentially worthwhile programs—the Sunday school, the youth group, the training hour and others. But are they being well used?

Will some individual or group in your church evaluate each major program or activity this year? It might be a good idea.

God Holds the Key

A letter to the editor (p. 4) raises an interesting question: Where does the United States fit into the prophetic picture? The writer calls attention to the fact that in our prophecy issue (May) no recognition was given to this nation in the interpretation of Bible prophecy, and it seems incongruous to him that a world power like ours could be thus "written off the record." Were it otherwise, he says, the whole prophetic scheme would be "more credible."

The question is a natural one. Our temptation may be to do as some rash individuals—and cults, too, as this reader points out—have done: that is, force some obscure Bible reference to apply to our own nation. But, however damaging to the ego, the fact is that though the Gentile nations per se are accorded a large place in the prophetic history, most conservative Bible scholars do not find any explicit Scripture reference to the United States as such.

Recognizing that this view of things may not be the most satisfying to all, we wonder if a larger concern is not involved. Here is a Book, which is God's own Book, whose record sweeps across the millennia and whose program encompasses the universe. And here are we, viewing this vast panorama from one little pinpoint of time and space—which may seem important because it happens to be our own—and appraising the logic of it all.

A saner view, possibly, might be to remember that this nation is less than two hundred years old, a mere baby among the nations—though a powerful baby, to be sure! But who of us knows the time of the end? And though we believe that time may be near, who can guarantee that this nation will be in existence when that time comes? The weapons of self-destruction men have in their hands right now could blast a nation or empire from the face of the earth in a matter of days.

While the world grows smaller, and events occur in frighteningly rapid succession, time moves on at the same old pace. Only God holds the key to all unknown. He has thrown no glaring light into the future—only a beam here and there. But that future is in His hands, and we who are His children are content to have it so.

Coming Next Month



In the wake of the war, thousands of Korea's orphaned children were left homeless and friendless—almost. A September feature tells of one organization that is helping to feed and clothe these unfortunates—then win them for Christ.



Three important holidays will soon be celebrated by Jews throughout the world. For the Christian, these age-old festivals are rich in Scriptural background and prophetic significance, as Nathan Stone points out in a September article.

WHY CHRISTIANS GO

Spiritual assets, like those shown in your bank book, cannot be built up overnight

ONE night, just after my easy chair had reclaimed me from another busy day, the phone rang. It was the turnkey at the city jail. A young girl had been arrested and wanted to talk to me.

A few minutes later at the jail, I entered the cell block and sat down at a small table. A young girl came out, pale and distressed, and with a few nervous gestures told me her story.

She was twenty-one, separated from her husband and left with the care of her small child. Her husband refused to support her, and, in a moment of panic, she wrote a few bad checks. Before long she found herself behind bars with her baby taken from her, her family shocked and without a friend to whom she could turn.

It was the first time in her life she had been in such trouble. Tears poured down her face as she cried to me, "To think that I would wind up in a place like this."

Then she told me why she called me. Could she have a Bible? She wanted to read it, study it and live by it so that this dreadful experience would never be relived. She wondered if God would forgive her and if her parents would accept her again.

As she chokingly presented her story and her needs, I saw a pathetic picture I had seen many times before. This girl was trying to stock her spiritual bank full of assets after the bank had collapsed. There was help for her, of course, but not in time to forestall the distress she had already brought on.

Years in the ministry have taught me that many Christians make the same serious and often disastrous mistake. They wait for a catastrophe before calling on the Lord's resources. If we did the same thing in the economic world, we would soon be selling apples on the corner. It's the same as waiting until we lose our jobs before we take out unemployment insurance or waiting until we have a jarring auto accident before we take out collision insurance.

For the one who has accepted the Lord Jesus Christ as his personal Saviour, spiritual strength accumulates very much like a savings account. It is the little bit,

faithfully stored each day, that comes in mighty handy when the storm strikes. Of course, with a good store of spiritual resources, we have more than just something to fall back on in time of crisis. We also have a daily joy, peace and effectiveness of service which we don't have without this reserve of spiritual strength.

♦ Now when I talk about accumulating spiritual resources, I don't mean a process by which we build up some kind of merit. I'm referring to the continual, day-by-day waiting on God for His strength, fellowship and counsel which slowly develops our Christian character and makes it rock-like. Then, as our Lord describes in the parable, when temptation or disaster strikes, we are prepared. Then we stand—to His glory and praise. A woman whose husband died suddenly of a heart seizure told me recently, "Had it not been for the Lord's presence, I never could have taken it." How had she been assured of that presence? By the continual cultivation of it in the years preceding the heartbreak.

Faith's enrichment, like accumulating interest, increases slowly, surely, unnoticeably. It takes trouble and distress to show that faith is there. But how did it get there? By continual replenishment.

There is the story of an old Scotchman who was painfully enduring his final illness. The minister came by to read the Scriptures and pray with him in his last hours. After a few minutes of reading, the old cottager turned a wrinkled face toward the clergyman and said, "Na, na, that's enoof! Read na more! I've thatched ma hoose in fair weather, and na's the storm is up, I'm safe awright."

Long before the experience of death, the old man had faced its possibilities. It was then he thatched his roof, strengthened his timbers and bulwarked himself against the inevitable. Its eventual coming found him serene, secure and trusting.

The most prevalent concept in America today is "security." This is what motivates stock investors, labor unions and insurance companies. Our government is

committed to its preservation. It is the watchword of the day and the goal for the future. And yet, amazingly enough, we shun the real security which neither moth nor rust can corrupt and which thieves cannot break through and steal.

There is no guaranteed security in any realm of life except the spiritual. This is the message of the Book of Job. Job's faith in God plus his earthly wealth was grand, but Job's faith in God after his earthly possessions were swept away was unspeakably magnificent.

We often miss the rest of the story. Job went on to become wealthy again—in fact, twice as affluent as he was before—and yet the real wealth was that which neither storm, nor Sabean, nor fire, nor Chaldean could take away. This, his spiritual wealth, had fortified him in the hour of adversity.

♦ WHY do we neglect our spiritual bank accounts? Probably the main reason is because of our materialistic environment. We are surrounded by a materialistic, fleshly atmosphere. Today's standards place the emphasis on things—the cars we drive, the homes we own.

Give-away programs arouse the feeling that the highest achievement is to become the proud owner of a new automobile or a mammoth deep freeze. Our best sellers are seldom books which satisfy spiritual hunger. Our spiritual radios, tuning in with God, are jammed by the never-ceasing clatter of the world's appeals to the secular, the economic and the physical.

Another reason we neglect our spiritual bank accounts is because of sheer laziness. No one is ever "carried to the skies on flowery beds of ease." True enough, a mere look of faith, sincere and genuine, which embraces the finished work of Christ, is sufficient to bring us salvation. But the life of faith is more than a start, more than a beginning.

The Christian life, said Alexander Whyte, is a "sore fight to the end" against the blandishments and allurements of the world, as well as a firm determination to walk with God. The saint is the real hero, the strong man,

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the overcomer. It takes a great deal of will and courage to stand against the world's secularizing and sensualizing. Make up your mind to put Christ first and you'll have the evil one to pay, literally.

One woman, who recently made her decision to become a Christian, said, "I've never had it so hard since I took Christ." Of course not. For the first time in her life she realized how easily she had been drifting the wrong way.

♦ WHAT is the remedy for this spiritual bankruptcy we may be building for ourselves?

Determine to put first things first. This means that the spiritual must take precedence over the material. It is useless to convince ourselves that we ought be in the Lord's house on Sunday morning or in prayer meeting Wednesday night unless we are convinced that by being there we are preparing our hearts for stormy days. In this way, fellowship with other believers becomes more than a "keeping up with the Joneses" or a veneer of respectability. It becomes the normal expression of a life lived daily unto the Lord.

Make a daily routine of Bible reading, meditation and prayer. Physicians tell thin, undernourished patients, "Eat more, and the more you eat, the more you will want to eat." The advice is good for spiritual malnutrition also.

Commit your life to service for Christ and testimony for Him. Remember, however, that mere activity is not service. Real service comes when you carry out the Lord's will as the Holy Spirit reveals it to you. Serving Christ does more than provide an outlet for spiritual reserves. The great responsibility which is yours as you serve Him should drive you constantly to your knees as you recognize your great need.

Finally, note well these words by Oliver Wendell Holmes: "Just so sure as you keep drawing out your soul's currency without making new deposits, the next thing will be: 'No funds.' Soul deposits and checks must more than balance if we are to be spiritually dynamic." END





Her only claim to fame was that she was the mother of Walter A. Maier, the speaker for twelve years on "The Lutheran Hour."



GROSSIE

By

Aug

ANNA Katharine Maier was her name. "Grossie," her grandchildren called her, which was short for "Grossmutter."

She was not a native American. She was born in the beautiful little town of Rothenburg, Germany, and came to this country only after her marriage. But her faith was not limited by geographical boundaries. It was Christian and universal. She was a woman who trusted in God.

She had been married but a short time when she and her husband decided to come to America. Her husband's vocation was that of tuning the great cathedral organs of Germany and Switzerland. Their coming was an act of faith, for they had no money. But "in God we trust," she confidently affirmed, "and He will provide."

That faith was severely tested on the way over. In November, 1880, they set sail from Le Havre, France. The first day out at sea they encountered a dreadful storm. The sails were soon covered with ice and had to be chopped down with axes. Day after day the ship was tossed about helplessly.

Then one night it happened. It was pitch dark everywhere, for all the lamps had been smashed by the gale. As the ship bobbed up and down in the heavy waves, suddenly there was a terrifying sound of water gushing through the gangways.

"God help us! God help us!" Grossie cried.

Screams mingled with curses, prayers, hymns and the thud of feet overhead. Everyone thought the end had come. Then, as though in answer to a woman's prayer, there was peace. The sailors had discovered an open porthole and closed it.

The normal sailing time from Le Havre to New York at that time was twelve days. Not until the twenty-third day did the crippled ship inch its way into New York Harbor.

This narrow escape from tragedy was a foreshadowing of days to come.

Yet in the life of this woman was the promise of God wonderfully fulfilled: "When thou passest through the waters, I will be with thee . . . for I am the Lord, thy God . . . thy Saviour."

♦ PERHAPS Grossie's only claim to fame was that she was the mother of Walter A. Maier, for twelve years speaker on "The Lutheran Hour" and originator of the worldwide broadcast, "Bringing Christ to the Nations." Yet who can say it was a small achievement to have been the mother of one who helped thousands to find God? That broadcast, still bringing the gospel every week to sixty-nine countries and in fifty languages, is a witness to the faith of this woman, who in all the varied experiences of weal and woe literally lived before her children the motto, "In God we trust."

Grossie's first home in America was in Williamsburg, N.Y. And while she and her husband were pleased with the land of their adoption, life was hard. For two years they lived from hand to mouth, because it was so difficult for Mr. Maier to find steady work.

From Williamsburg they moved to New Haven. Then to Florida in a vain attempt to raise oranges. After that, it was back to New England and to Boston, the hub of the musical world.

Though her tribulations did not cease, Grossie maintained that the Lord always provided deliverance, even if He had to perform a miracle. There was one experience in her life for which she found no other explanation.

In their house, over the front staircase leading from the second floor to the first, the only exit from their second story apartment, hung a beautiful oil lamp. It was suspended from the ceiling by a chain.

One evening after the youngsters had retired and the house was quiet, Grossie heard a distinct knock at her door. It was rather late, and she could

not understand how anyone could have come through the outside door and up the stairs without a key. Hastening to open the door, she was greeted by a flame of fire. Perhaps it would be better to say a "pillar of fire," for it extended from the floor to the ceiling, above and below the lamp.

Fearlessly she plunged into the flame, rushed down the stairs, snatched up a scatter rug from the floor, threw it around the lamp and, with a mighty tug, pulled the whole thing—lamp, shade, holder and chain—down from the ceiling and out to the street. Her arm was neatly branded with the intricate design of the chain. Other than that she experienced no injury.

The landlord's servant had apparently filled the lamp to overflowing. Then some time after it was lighted, the flame ignited the dripping oil. This in turn set fire to the oil-soaked linoleum on the floor.

Grossie always believed that it was her guardian angel who had knocked on her door. Had not God promised, "He will give His angels charge over thee"?

"What a woman!" exclaimed the landlord when he heard her story and saw the brand on her arm.

"What a gracious God!" responded Grossie.

♦ For this woman the words, "In God we trust," expressed not only a personal faith. They also provided the seed of faith which she planted in all of the members of her family. God blessed her marriage with the gift of six children—three boys and three girls. She loved them, every one, as equally as a mother can. But she seemed to sense that God had a special purpose in mind for one son, Walter. In this, another "miracle" helped to convince her.

Walter was only two months old when the incident happened. Mr. Maier, whose health had never been especially good, became very ill. For

TRUSTED IN GOD

By ELMER A. KETTNER

several days he bore his pain. One night he could stand it no longer. But how could they reach help? A December snowstorm, descending suddenly, had made them all but snowbound. There were no giant snow plows then, no trucks to clear the streets. To get a doctor meant literally to go and get one.

Bravely, Grossie stepped out into the snow, which was already up to her knees. It required all her strength to "plow" through other places where it had drifted heavily. First to the home of the family physician. Heaven helping her, she finally arrived and succeeded in waking the weary doctor.

"I'm sorry," he responded to her frantic pleading, "but I have been out in the storm all evening. I cannot come."

She had heard of another doctor a few blocks away. Eagerly she plodded on to his home.

"I don't think I can help you," said the second doctor. "Go up to Dorchester Street. Perhaps the doctor there can do something for you."

It was a long walk on any night. But for a woman who, only two months before, had given birth to a child and who had known little rest since, it was next to impossible, especially on a night like this.

"God help me! I've got to get through!" she prayed.

A huge snow drift in front of her threatened to provide the last barrier. Then, as though in answer to her

prayer, four men appeared on the scene and began to shovel a path through the snow. They were city workers, hired for this purpose. But how did they happen along here at that instant? Faith's answer was: "God sent them!"

Laboring manfully, they helped her through the drifts till she reached the doctor on Dorchester Street. He listened to her story, then gave her some medicine and full instructions on what to do for her husband.

At last, exhausted but triumphant, she arrived home. But now she was disturbed not only about the welfare of her husband, but about what the next day might have in store for her infant son. Her fears were not unfounded. To the end of his life Walter bore on his forehead clusters of scars, evidence of the milk rash he suffered after his mother's nerve-wracking experience.

"It's a wonder the child didn't die," Grossie used to say. "God must have had some purpose in mind. That is why He spared him."

Those who remember Dr. Walter Maier's powerful gospel preaching on "Bringing Christ to the Nations" (from 1931 to 1943) will understand what she meant.

♦ Of one thing Grossie was sure, whatever God's purpose might be with any of her children, she must teach them to trust in God. This she accomplished through daily family de-

votions, as well as a brief period of meditation on some portion of the Bible at the beginning and close of each day.

I myself had the great privilege of participating in these periods of family worship when I lived in her home for a year. Even though I was her pastor, I was glad to have her as my pastor during these times!

Grossie's devotions were no hit or miss affair. They included a reading of Scripture, a recitation of hymn verses from memory and a free prayer that just poured out of her heart. In her youth she had memorized the great hymns of Paul Gerhardt and Martin Luther—ten, twelve, fifteen verses, some of them—all rich in spiritual content. Even in her old age Grossie did not forget them. They had been one means of helping her keep faith in our unseen God, and transmitting that faith to her offspring. She didn't want her "children to be like dumb animals," she said, "who cannot put their trust in God or speak His praises!"

Once she quoted a poem to illustrate:

*All they who eat and ask no blessing,
Who rise from meat no thanks confessing,
Are like the oxen and the swine,
And at heaven's table shall not dine!*

[Continued on page 22]



At Dr. Maier's home in St. Louis, where Grossie lived with her son and his family for a number of years. Pictured from left to right: Paul, Mrs. W. A. Maier, Dr. Maier, Grossie, Walter Jr.

What's the Christian way to
handle the problem of the boy next door?

what WILL we do about Bradley?

OUR neighbors warned us about him from the beginning. We hadn't been in our much-prayed-about new home long when the comments came.

"Oh, that Bradley is a mean one."

"I don't even want him near our house."

"Do keep Bradley away from your children."

But just how to go about keeping one small child away from others who live right next door was not included with the other recommendations. And so, Bradley came.

Like a Sherman tank he moved into our yard, in skirmishes that upset the discipline and routine I'd worked so hard to establish with my own children. He was loud. He was destructive. And all too often, when he'd go home, he'd leave behind an injury and tears. More than once I felt like taking out-and-out "police action" and forbidding him ever to come into our yard again.

But one thing held me back. The battles he brought about in our yard were nothing compared





If Bradley wasn't allowed to go to Sunday school, then a way must be found for it to come to him!

to the battles he brought about in my heart.

♦ I DON'T think I've ever known a lonelier little boy. His family had a beautiful home and swimming pool, but he'd come to our house to go wading with our little ones in their home-made sandbox. And, although he seemingly had everything he wanted that was "purchasable," he wandered around the neighborhood love-hungry.

From what we could gather, he had not the slightest acquaintance with the Lord Jesus. We tried to present the gospel to him at various times, but there seemed to be so little understanding on his part. Finally we decided the only way to really get the message across would be to get him to Sunday school where he could hear the truth systematically and repeatedly taught.

You can imagine our let-down when Bradley's parents responded to this idea with a very decisive "No!"

But Christ remained the *only* answer for Bradley. There was no changing him on the outside until there had been a change within.

The skirmishes continued. But so did the prayers. Little by little the Lord got it across to my husband and me that, if Bradley couldn't go to Sunday school, Sunday school would have to come to him!

So, with this conviction, we began making plans to start a summer children's Bible class in order that Bradley might be reached. We had very little experience in child evangelism. But, though we may have been short on training, we were very long on Philippians 4:13.

As a family we began making preparations for the class with great enthusiasm. We gathered and cut out pictures from Sunday school papers and magazines, learned gospel stories, songs and object lessons and copied Bible verses on flannel-backed paper so they'd stick on the board for lessons and, we hoped, in young hearts also.

I set about contacting mothers, telling them of our plans, assuring them that our teaching would be non-denominational. We contacted everyone we could think of—everyone, that is, except Bradley and his parents. We feared he'd be refused permission to come, even taken away during the scheduled class time. But if there were no invitation, as such, there could be no refusal! So we just put the bringing of our "guest of honor" into the Lord's hands.

The response, in general, to our invitation was not exactly one of uncontrollable enthusiasm. But, it was scriptural. The Bible says, "Many are called, but—" And it suggests that there will ever be those with their "yoke of oxen which must be proved" before they'll answer the call to come.

So, when the response was thin otherwise, we turned to the highways and hedges—literally. The evening before the first class, three children wandered through our hedge. They were strangers to us, but we were certain that the Lord had brought them this particular night for His purposes. My husband invited them

• • •
God holds us responsible not for what we have, but for what we might have; not for what we are, but for what we might be.—Mark Guy Pearce

to our class. All three came and, by the end of the summer, all had responded to the invitation to receive Christ, too.

Those were not the only ones the Lord brought to that first class. There were about twenty at our home that day—and Bradley was first to arrive! How he found out about it we don't know, but we do know who told him! And he came not only to that first meeting, but week after week after week.

♦ I WISH I could report that at the close of one of those sessions he openly asked Jesus to come into his heart, that he has been a different boy ever since, that all our problems concerning him have been solved. But I can't.

But perhaps the reality of the story might prove more encouraging to other people with "Bradleys" next door than some ideal conclusion. The Lord never promised us that all our problems with our small neighbor would cease if we would hold a few

child evangelism classes. He did promise us that His Word would not return unto Him void. Whether or not Bradley responded during our classes to the invitation to receive Christ, the glorious fact remains that twenty other children did. And seventeen more little visitors were at least reached with the gospel.

Children came not only from an assortment of Protestant denominations, but from Jewish, Roman Catholic and Mormon backgrounds as well. Doors were opened for witnessing to a number of parents, too. Through the experience, also, a number of other Christians became interested in beginning children's classes in *their* homes.

In short, the Lord's blessings on the venture were tremendous—even if we did still wish for recognizable response on the part of Bradley. Not the least of these blessings was the first-hand missionary experience which we as a family received from the mission field on our living room rug.

And Bradley? Only the Lord can see into his small heart. We do know that through the class he heard the gospel in a child's language. So we trust he knows who Jesus is.

Our encounters with Bradley at present continue. We don't know if there has been a change in his heart—but we do know there have been changes in ours.

I heard our little boy, not long ago, after he had been hit by one of Bradley's missiles, pray, with sobs in his small voice, "Please, Father, help Bradley to know more about Jesus—and please heal my foot . . ."

The grace to pray for Bradley has not alone been granted to our little boy, but to me, too. I remember the prayer I used to pray about him: "Please, Father, may he move away." (Isn't that typical petitioning when the Lord permits some obstacle in our path?)

But the Spirit has helped me to pray for harder things since them—for Bradley's understanding of the Truth that is Jesus and for my loving Bradley, *whatever* he does, remembering how my Lord loves me through all my Sherman-tank behavior.

"What will we do about Bradley?" The answer is the same as with every question that confronts the believer. Turn every Bradley-situation over to the Lord. He can bring miracles out of any difficulty. He can use a problem involving one small boy to get His fishermen to cast their nets in a neighborhood.

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SONGS the Christian SINGS

*There are melodies only the child of God
can voice. Are they being heard from you?*

By GEORGE DARBY

SINGING is not only a delightful exercise for the Christian; it is a divinely appointed medium of worship. The Old Testament affirms that "it is good to sing praises unto our God" (Ps. 147:1), while the New Testament exhorts the believer to sing "with grace in your hearts to the Lord" (Col. 3:16).

Singing, of course, is not exclusively Christian. The world has its songs, some of them very lovely (Ezek. 33:32). An increasing number of them, alas, are unlovely. The Bible refers to lewd songs (the song of the drunkards, Ps. 69:12), lustful songs (the song of the harlot, Isa. 23:15-16) and those lacking in sense the song of fools, Ecc. 7:5).

But there are songs which are the peculiar property of the Christian. He alone can sing them with the spirit and with the understanding (I Cor. 14:15).

* ONE of these is the song of salvation. This is the Christian's song of songs. For him salvation has changed the discord of sinning to the dispensation of singing. With the prophet Isaiah he can exult, "the Lord Jehovah is my strength and my song; he also is become my salvation" (Isa. 12:2). Exodus 15 reminds us that centuries earlier Moses had sung this song of praise. Indeed it is the first recorded

song of praise to be found in the Bible.

Notice the occasion. "Then sang Moses and the children of Israel this song unto the Lord," we read in Exodus 15:1. When? When redemption had been accomplished by blood and by power. When the children of Israel were sheltered beneath the Blood, saved from the power of Pharaoh and separated from Egypt by the Red Sea's returning tide. Singing always wells up from the sinner's heart when redemption becomes a reality.

The song of salvation magnifies a Person. "The Lord is my light and my salvation . . . the strength of my life" (Ps. 27:1). Praise finds its truest inspiration not in the consideration of our experience, but in the contemplation of our Lord and Saviour.

Why do I sing about Jesus?

Why is He precious to me?

He is my Lord and my Saviour,

Dying He set me free.

The song of salvation also manifests a possession. "The Lord is my strength and song," says the psalmist, ". . . my salvation" (Ps. 118:14). As Martin Luther declared, "the heart of religion is in the personal pronouns." When Christ, the Saviour of the world, becomes the Saviour for me, my sad heart begins to sing, and "This is my song, praising my Saviour all the day long."

* EVEN those who have learned to sing the song of salvation find their souls getting out of tune at times. Why? A most common reason is lack of yieldedness to the Lord.

One of Judah's great revivals took place under King Hezekiah who undertook a number of thorough-going reforms. Among these was the restoration of the temple service. "And Hezekiah commanded to offer the burnt offering upon the altar," declares II Chronicles 29:27. We read that "when the burnt offering began, the song of the Lord began also."

The typical teaching of Leviticus makes it plain that the burnt offering signifies full devotion. The sacrifice was utterly consumed upon the altar (Lev. 1:9, 13). Nothing was kept back, either by the offerer or the priest. It is the Old Testament counterpart of the exhortation in Romans 12:1, 2, calling on the Christian to present his body a living sacrifice unto God. When this is done, there steals into the fully surrendered heart a song of untold sweetness:

My Jesus, as Thou wilt,

All shall be well for me:

Each changing future scene

I gladly trust with Thee.

Straight to my home above

I travel calmly on,

And sing, in life or death,

"My Lord, Thy will be done."

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Many Christians never sing "the song of the Lord" because of the insistent counter-clamor of their own self-will. To have one's own way may seem pleasant for a time, but as life goes on, self-will produces sighs rather than songs. "They shall sing in the ways of the Lord" (Ps. 138:5) is the promise to the surrendered child of God. The song will never fail in the life completely yielded to the Lord.

Then have Thy way, for sure Thy way is best,

Stretch or contract me, Thy poor debtor,

*'Tis but the tuning of my breast
To make the music better.*

♦ Not always does the Christian sing in a major key. Minor strains also appear in the score of life's music. Job speaks of "God my maker, who giveth songs in the night" (Job 35:10). It is comparatively easy to sing when "the sun of bliss is beaming light and love upon my way," but the soul that is trusting in the Lord Jesus can also find a song in the darkest night. It may be sung with a sob in his voice, but its music is likely to be all the sweeter for that.

The story is told of a German baron who stretched wires from tower to tower of his castle to make a great aeolian harp. Then he waited and listened to hear the music from it.

For a time the air was still and no sound was heard. The wires hung silent in the air. After a time gentle breezes came and the harp sang softly. At length came the stern winter winds, strong and stormlike in their force. Then the wires gave forth majestic music which was heard near and far.

There are human lives that never yield the music that is in them in the calm of untroubled days. But when the storms of adversity or the winds of desolating sorrow sweep across them, they respond in the "loftiest songs of sweetest praise."

*Many a rapturous minstrel
Among the sons of light
Will say of his sweetest music,
"I learned it in the night."
And many a rolling anthem
That fills the Father's home
Sobbed out its first rehearsal
In the shade of a darkened room.*

The world is arrested by the Christian's song in the night far more than by the songs he sings in the day of gladness. We are told that when Paul and Silas lifted their voices in praise at midnight in Philippi's gloomy prison, the prisoners "heard" them. The word in Acts 16:25 means literally, that the prisoners "listened" to them. Men still listen to music which

sings no less sweetly in the dark than in the light. Somehow they sense the overtones of heaven in the song that sorrow may subdue but cannot silence.

♦ For the Christian the songs of earth blend at last into the songs of eternity. Hezekiah said, "We will sing my song . . . all the days of our life in the house of the Lord" (Isa. 38:20), but the New Testament believer knows that he is to dwell in the house of the Lord forever (Ps. 23:6). There he will forever sing the Lord's songs.

There are many references to singing in heaven. Revelation 15:2 pictures a company of victorious saints standing upon a sea of glass. They have the harps of God and sing the song of Moses, the servant of God and the song of the Lamb. These saints justify the ways of God, saying "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints" (of King of ages).

When they stand with Christ in glory, God's redeemed ones will unite in a song of praise to Him whose hand has ordered all their ways. Review

• • •
HE WAS A FAILURE as a missionary in Georgia, but back home in England, he set the countryside on fire with his enthusiastic preaching. Who was he? In "They Live Again" (Youth Supplement), Faith Coxe Bailey tells his story, but keeps her readers guessing who he was until the last two words. (See page 60)

• • •

ing life's pathway in the clear light of eternity, they will say, "With mercy and with judgment my web of time He wove."

How wonderful is this truth! Next to the redeeming work of Christ, the highest theme of song in eternity will be the perfectness of God's ways with His people during their earthly pilgrimage.

Thus every experience of the Christian, whether pleasing or painful, dark or bright, will furnish a note or chord to swell the heavenly anthem. Then "the things which our weak judgment here had spurned; the things o'er which we grieved with lashes wet" will be seen to have contributed indispensably to the beauty of heaven's hymn of praise. Then we shall bless our God whose infinite wisdom has fashioned of "life, death and that vast forever, one grand sweet song."

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Grossie Trusted in God

[Continued from page 1]

No wonder Walter Maier had faith to begin "Bringing Christ to the Nations," even though there was no foreseeable way to pay for broadcast time. For years an example of trusting faith had been lived before him in the life of his mother.

♦ LATER, Grossie often accompanied her son on trips to the big cities where broadcast rallies were being held. There with grace and ease she met state governors and other high officials, always ready to add her personal testimony concerning the saving power of Jesus Christ. She was always humble, even in the presence of the poor and lowly. When they would tell her how proud she ought to be of her son, she gave all glory to God, whom she trusted for all blessings.

The faith of this woman was more than a recitation of words. It was the kind of faith that produces charity. After the close of the war, many urgent requests poured in from Europe for clothing of any description to keep the people from freezing to death. Walter knew the young people of his church were ready to offer assistance if the need was called to their attention. So, taking for granted his mother's willingness to help, he published in the young people's magazine a plea for shoes and clothing—these to be sent to Boston in care of his mother. Then he informed her by telegram that she should have the clothing boxed or baled and forwarded to relief centers abroad.

The response to his plea was as speedy as it was generous. Everywhere young Luther Leaguers gathered dresses, suits, overcoats, shoes for men and women and chil-

dren's clothing and took it to their churches where it was boxed and shipped to Boston. Within a few weeks whole freight-car loads began arriving—in care of Grossie! As this avalanche were not enough urgent and repeated notices from the railroad informed her that if the freight cars were not emptied within a few days, she would have to pay demurrage charges, besides transportation costs. But she had no means of handling these hundreds of tons of clothing or even enough money to pay the freight. Nevertheless, resourceful as ever, Grossie turned first to her God in prayer, then began soliciting businessmen for help.

A Jew and a Lutheran came to her rescue. Mr. Loew, president of the New England Waste Company, had some vacant storage space and complete baling equipment in a warehouse in Revere. A Mr. Burkhardt agreed to furnish the transportation. The contents of one freight car after another was hauled to Revere. In the storehouse began the gigantic task of opening the boxes, sorting the clothing, mating the shoes, casting aside worthless articles, and baling and boxing all useful goods for shipment abroad.

It became obvious almost immediately that the task was too great to be carried out alone. Grossie began calling upon her many friends for help. Day and night they came. Even the minister of her church gave of his time to help in the work of sorting and baling. A costly adventure for him, when someone baled his overcoat along with the rest of the clothing!

Years later, when Grossie went abroad and met some of the recipients

Not By Bread Alone

CORDELIA SPITZER

The soul, in order to be strong,
Should find some time for looking long
Into the vast, star-sequined night.
The heavens declare the power and might
Of God; the day sings out His praise
In cloud and sky and woodland ways
Where songbirds sing melodies.
There should be time to savor these;
There should be time for friends, for smiles,
Along the hectic, hurrying miles
Of living. And with each new day,
The soul that seeks to grow will pray
And meditate upon the Word,
Wherein the voice of God is heard.
For, understanding hearts will own,
Man does not live by bread alone.

On page 16 of this American aid in their hour of need, they showered expressions of appreciation and affection upon her. On many occasions she broke down and sobbed with joy. For this, to her, was the visible fulfillment of God's promise, "Cast thy bread upon the waters and it shall return to thee enough after many days."

To the end of her life Grossie could say with St. Paul: "I live by the faith of the Son of God, who loved me, and gave himself for me."

Shortly before her death she wrote a birthday greeting to Walter. It epitomizes the faith of this woman who trusted in God.

"I thank God that again I am permitted to celebrate your birthday with you and I would like to give you a very worthwhile gift, one which will never decrease in value, and so I can think of nothing better than the Bible passage given you as a motto for your life, at the time of your confirmation, Ephesians 6:16, 17: 'Above all, take the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the spirit which is the Word of God.'

In all the succeeding years my prayers accompanied you, and our faithful Lord granted them beyond all hope and expectation. He held His hands in benediction over you; He gave you power and opportunity to preach His Word in many lands and languages and to bring many souls to Him. Isaiah 65:1: 'I am sought of them that asked not for me; I am found of them that sought me not; I said, behold me, behold me, unto a nation that was not called by my name' . . .

"May the Lord so direct your ways that your old age may be as happy as your youth! All this is the fervent wish of your faithful, loving Mother, who is raising her hands in supplication for you."

Grossie died November 30, 1943, mourned by a host of friends, yet in the annals of history a little nobody. And she was content to be so. She had often quoted the words of her Lord in Luke 17:10: "So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do."

But without doubt the most outstanding among her characteristics was that of humbly and confidently practicing throughout her life the maxim, "In God We Trust." END

For a more complete account of Mrs. Maier's life see the biography, GROSSIE, at your book store or available from Pasadena Books, 7614 N. Sunset Drive, St. Louis 21, Mo., \$1.25.

August, 1960

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whose greatest need was the inspiration and
fellowship of Christians like themselves*

My Ministry with

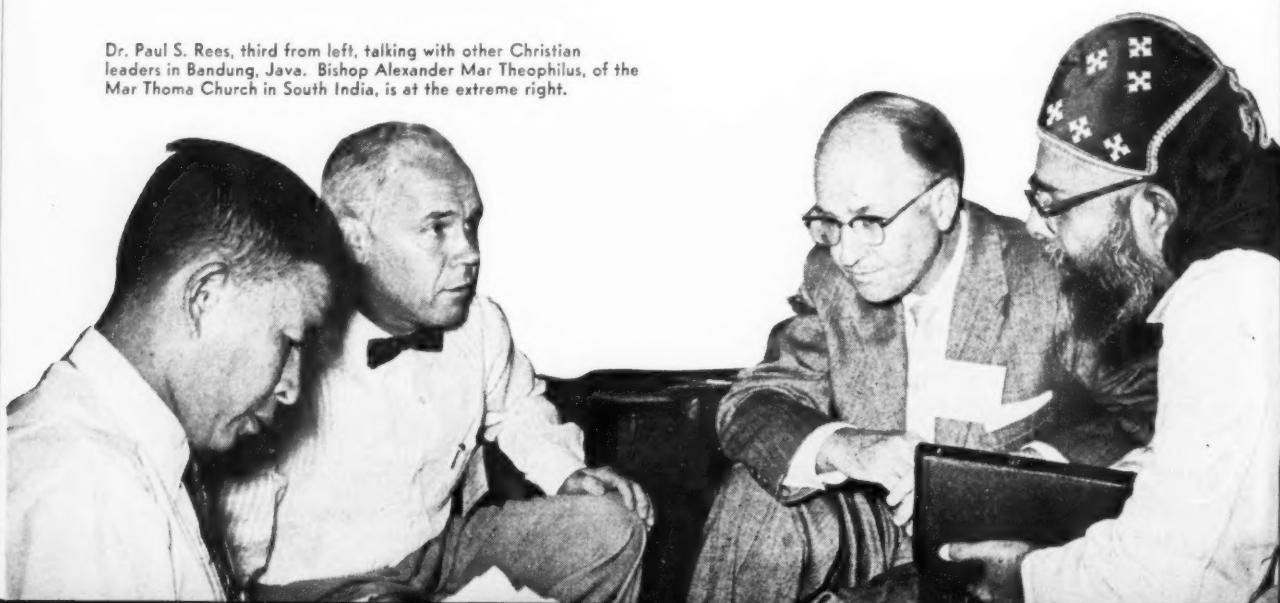
An interview with Paul S. Rees

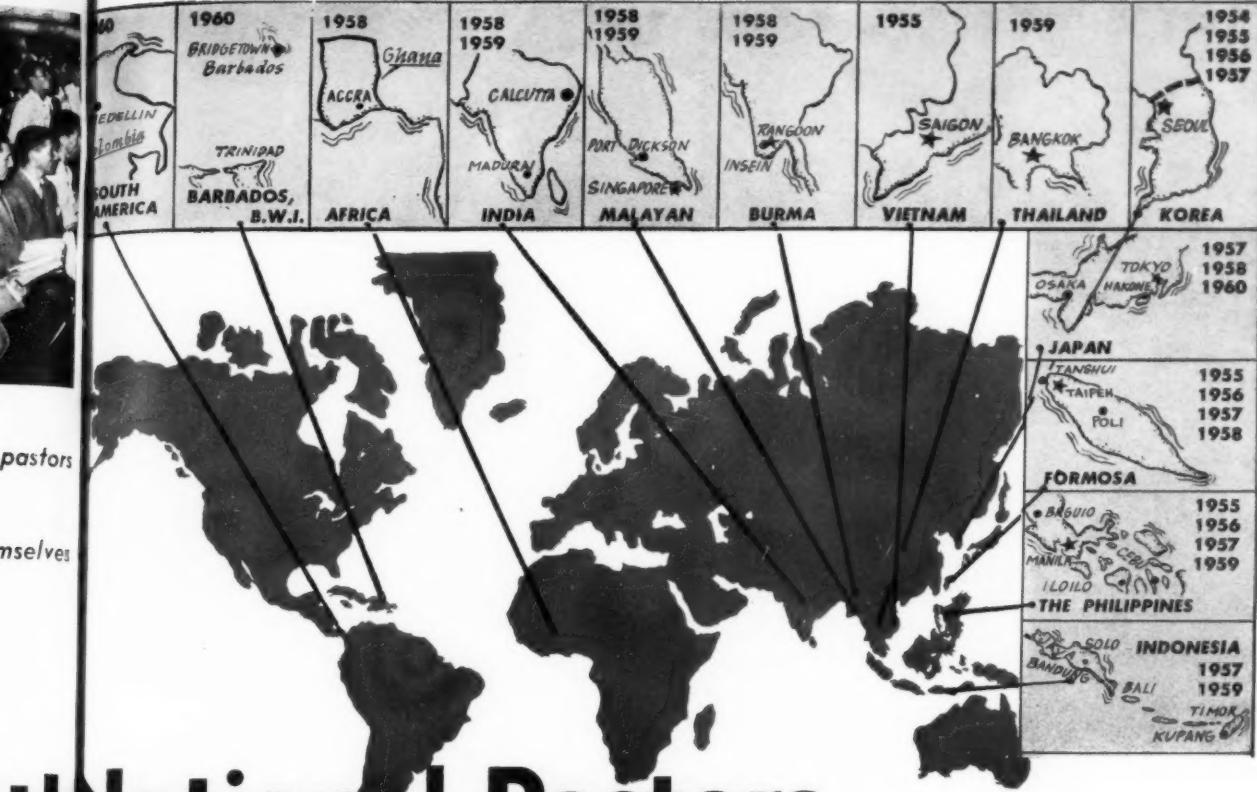
DURING the past six years, World Vision, Inc., has carried on a unique ministry among national pastors in Asia, Africa and South America. Along with other activities during this time it has sponsored thirty-two conferences reaching nearly 25,000 pastors and other

Christian leaders in thirteen countries. In this interview Dr. Paul S. Rees, World Vision's vice-president at large, tells of this conference ministry.

Q. Dr. Rees, suppose you begin by giving us some idea of what one of these conferences for national pastors

Dr. Paul S. Rees, third from left, talking with other Christian leaders in Bandung, Java. Bishop Alexander Mar Theophilus, of the Mar Thoma Church in South India, is at the extreme right.





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Rees

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is like. Where are such conferences held?

A. Usually, because of the conference's size, it is necessary to use the facilities of some school or college, often during one of the briefer holiday periods or in the summer. For example, not many months ago we had a very remarkable conference in the south of India in the city of Madura on beautiful college grounds. We had 878 pastors, all ordained men, who were very well taken care of during the five days we were together.

Q. Do you ordinarily limit your conferences exclusively to ordained pastors?

A. No, not usually. This was the first time. The reason was that, if the conference had been opened up, as it generally is, to others, such as licensed evangelists and Bible women—who in some cases perform a tremendous service—we simply would not have been able to take care of the entire group. In some places we have been terribly crowded. In our Burma conference last summer in Rangoon, the

grounds of the Baptist seminary where we met were so taxed that one group of ministers had to be told there would be no food service for them.

Q. Did they come anyway?

A. Yes, they did. They found a cook to care for their meals and the whole group lived out under the trees—simply because they were so insistent on sharing the inspiration and benediction of the conference.

Q. You speak of inspiration. Is that a major value of these conferences for national Christian leaders?

A. Yes, it is. Of course, we try to make the messages as relevant and meaningful as we can, but we feel that probably one of the great values of the conference lies in bringing these men together, especially pastors of the smaller, more remote congregations. For them our conference is perhaps the first time they have ever really seen any considerable number of their own Christian colleagues in the ministry together. During the conference they get to know each other, not as members of this or that communion

but as national Christian brethren.

Q. You mentioned the fact that many of those who come are from the smaller congregations. Are pastors from the larger groups represented also?

A. Many of them are. When you look at the personnel in any given conference, you find ministers and churchmen of all kinds and degrees of prominence. But often it is the men from the smaller congregations who seem to benefit most—men who are never appointed to go as delegates to meetings of their own communions. Our conferences also meet a need in another special way.

Q. What is that?

A. Most of the church gatherings to which even the more prominent pastors go are more or less for the purpose of transacting business. They are perhaps the annual gatherings of their denominations or inter-church events where there is an agenda of business—committees to be appointed, officers to be elected, policies to be determined, and so on.

Q. Of course your program has an altogether different emphasis.

A. Yes. Business matters have their place, but we ourselves are glad to be able to concentrate on those aspects of the minister's task which come closest to his own soul. We are concerned with his preaching, his pastoral relation to his congregation and community and his total function.

We have time for actually practicing the discipline of private and corporate prayer and for examining the Word of God together. The place of the Holy Spirit in the minister's life is also brought to the fore. These are values that we find of tremendous significance in the lives of these men.

Q. Is there any one of these conferences where you have ministered that you feel was especially significant, Dr. Rees?

A. I think all of us on the team were tremendously impressed with the unusual character and color of the conference in Rangoon a year ago. Men were there from all parts of Burma, many of them in tribal costumes. When together, they presented a spectacle we shall never forget.

We were thrilled, too, by the fact that so many had undergone all manner of inconvenience to get there. One man had traveled seventeen days from northeast Burma where the Chinese Reds are constantly menacing and where guerilla fighting goes on all the time. He had walked for ten days, ridden a little old river boat for six days more and then traveled another day by a slow going train.

There were many like that—men who had walked from three to six days just to get to the nearest transportation.

Q. Would you mind explaining how your conferences with national pastors began?

A. The work originated in Korea about seven years ago. Dr. Bob Pierce, World Vision's president, discovered that, as a result of the prolonged fighting, many Korean pastors were in a sad way. Many had lost their homes, numbers had lost their families, most had lost their libraries and many had lost their health. Their morale generally needed a boost.

So, World Vision arranged for about 300 of these men to get together for rest, relaxation and fellowship along with a time of fresh examination of the Word of God and of their task as ministers. The result was a strong and urgent request for other conferences. Dr. Pierce and his associates, convinced that such meetings were abundantly worthwhile, felt that this



With Dr. Bob Pierce, American at the right, Dr. Rees inspects a household implement used by Indonesians at Kupang, where the men participated in World Vision's sixth conference this year in Asia.

World Vision ministry must be continued.

Q. Quite a number of men from this country have shared with you in this, have they not?

A. Yes. Besides Dr. Pierce himself and various national leaders, our conference speakers have included Richard C. Halverson, Carl F. H. Henry and Bernard L. Ramm and a lengthy list in addition, that includes: Donald G. Barnhouse, Edward J. Caldwell, Charles T. Cook, Ellsworth Culver, V. Raymond Edman, Armin Gesswein, Reginald F. Goff, Harold W. Jeffries, William C. Jones, Walter Martin, David Morken, Major Allister Smith, Joseph Stump and Frank Warren.

Q. Just how does World Vision enter into the provision of these conferences?

A. First of all, we work through national or regional leaders—responsible leaders who extend an invitation to us to conduct a conference. We undertake to do two things: We provide a team of speakers and, in some instances, musicians. Speakers are partly from the West and partly from the East. Their time is provided without cost to the pastors. We also provide a certain sum to enable the ministers to come.

Q. Do you mean you pay the transportation costs of the pastors who attend?

A. Often we do. Many of these pastors receive no salary at all as we understand a minister's income, and these men would find it simply impossible to attend if help were not given. We also underwrite the cost of their

hospitality. The details—where the conference is to be held and the like—are in the hands of the national or regional committee.

Q. What pattern does a typical day's program take?

A. That depends to some extent on the locality of the conference. In some countries, like Korea, the daily sessions open as early as 5:00 A.M. with an hour-long prayer meeting. This is followed by breakfast, three morning sessions, lunch and a brief rest period after lunch. For the remainder of the afternoon, there is usually a seminar-type session when the entire group divided into smaller sections, and the national workers and missionary leaders have opportunities to participate in questions and discussions. The evening meetings are inspirational, bringing us to grips with the world mission of the church and with the challenge of the "deeper life."

Q. Such gatherings are quite different, it would seem, from the majority of conferences for pastors in this country.

A. In most ways, yes. One of the most significant differences is that our conferences have a continuity and degree of concentration which is impossible to obtain in this country. This, of course, is because of the distance factor.

Q. How do you mean, Dr. Rees?

A. Well, hundreds of men in the Asian and African conferences came long distances. Once they are in conference they cannot be reached by telephone or, in many instances, by any means of rapid communication.



Native pastors come in by slow moving boat or train, a journey sometimes of many days. Some of them walk from three to six days just to get to the nearest transportation. Others come from dangerous territory, where guerrilla fighting goes on all the time.

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Not long ago we were in a conference on the island of Timor in Indonesia where even airmail communication with the nearest point is known to take as much as six weeks. Under conditions like these, pastors at our conferences are able to give themselves quietly and concentratedly to fellowship, to soul-searching and to evaluating their tasks.

Q. You've spoken of the fellowship and inspiration these conferences provide. Dr. Rees. What are some of their other contributions?

A. One of the very important purposes of the conferences is to give special help to pastors who are striving to meet some of the particular needs in the indigenous church life of Asia and Africa. For example, as financial support is withdrawn by the West, national churches are thrown more and more on their own. In view of the generally low economic level prevailing in these countries, national churches will not have the funds they need unless the Christians in them are taught the biblical philosophy of stewardship.

Q. This is basic to the life of the native church, isn't it?

A. Yes, it is. The easiest thing in the world for these national Christians to say is, "Look how poor we are!" Yet, the answer does not lie in a continuous subsidy from the West but in creating a sense of stewardship within the native church. So we try to get across the biblical concept of stewardship in order that, first of all, the ministers themselves are committed to it. Then they in turn are able to



One of the great values of these conferences lies in bringing together pastors of the smaller, more remote congregations. For this pastor (foreground) this may be the first conference with fellow ministers at which he had ever registered.

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The native pastors' conferences have for seven years stimulated indigenous church life in Asia and Africa

pass on this conviction to others. To help them we have presented a series of studies setting forth the specifics of Christian stewardship principles and practices.

Q. What about Bible training at these conferences?

A. A third purpose is to help attending ministers develop a Bible-centered kind of preaching—in other words, expository preaching. Many of them are not theologically trained men. A high percentage of those in Asia and Africa, for instance, have never had a course in the art of preparing sermons. They have practically no libraries. So we try to encourage and challenge these men in preparing sermons that come from the Bible itself. Incidentally, we are beginning to get reports that cheer our hearts tremendously about what has been happening as a result of this type of help.

Q. All of the functions you have mentioned so far, I believe, Dr. Rees, are directed towards the indigenous church. Do missionaries attend these conferences, too?

A. Yes. Missionaries share in them and they add greatly. Indeed, we believe the conferences have had a valuable ministry to the missionary community in various parts of the world. But the future lies with the national church. Thus we are primarily concerned with making whatever contribution we can to the national church and its own leaders.

Q. Speaking of these national leaders, do your conferences give you a glimpse of the kind of problems these ministers face back home?

A. Yes, they certainly do. Some of them are serious problems. For example, in many parts of Asia today, pastors have people in their congregations who have been caught in the backwash of war. As a result there has been tremendous moral letdown. We go into some areas where pastors have people in their congregations who have gone into opium raising. Increasingly this presents an ethical problem to the church. Should these Christians be allowed to go on complacently in this kind of thing? Frequently the pastor is forced to deal with carry-overs from pagan life which insinuate themselves more or

less into the life of the church. Then there is also the question of sexual laxity and immorality. Nationalism is another difficult and perplexing problem.

Q. In what way, Dr. Rees?

A. Well, the problem usually begins with the fact that in most Asian countries the Christian church is only a tiny minority group. The dominant group may be Buddhist or possibly Hindu. In such a situation nationalism with all its overtones of patriotism is linked with the non-Christian religion. Pastors and their churches have to try to draw the line between patriotism and activities that are intimately and compromisingly tied in with non-Christian religious life. Such problems demand understanding and patience on our part, but at the same time we must try to hold up standards which are authentically Christian.

Q. One final question, Dr. Rees. What is your personal reaction regarding the importance of these conferences?

A. My own feeling is that they represent easily one of the most significant things we can be doing today in the Christian world. The day when the worker from the West functioned as leader or commander is past. This is not to say that missionaries are no longer needed, but increasingly responsibility rests on national pastors and church leaders. Therefore, whatever we can do, to lay our hearts beside theirs, to enter into fellowship with them understandingly and with them to expose ourselves to the Word of God afresh, and then to contribute to the spiritual awakening of the whole Christian community—this in my judgment is incalculably valuable.

In many parts of Asia and Africa, Christians are Christians in name only. They are second, third and fourth generation Christians, but they know so little about conversion, commitment and dedication, so little about life in the Holy Spirit. If the national churches are to evangelize their own countries—as, of course, they must do—then the church must experience a resurgence of New Testament Christianity. I feel strongly that the Lord has raised up the work and the witness of these conferences for this purpose.

END



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Lesson 6: The Letters to Philadelphia and Laodicea

Revelation 3:7-13; 3:14-22

By Philip R. Newell

No condemnation came to the faithful at one early church, but to those at another came the command—repent!

To Smyrna, suffering under persecution, the Lord addressed no word of condemnation nor demand for repentance. Likewise, to Philadelphia He addressed neither. Now we will see that several characteristics of this church strongly suggest the conclusion of the church age.

In verse 7 the Lord introduces Himself with a remarkable threefold reference to specific characteristics of Himself:

1. "He that is holy, he that is true"—This He says of Himself, even though the Church has been unfaithful in leaving its first love, tolerating the teaching of Balaam, suffering the woman Jezebel and having only a name to live.

2. "He that hath the key of David"—This is a reference to Isaiah 22:15-23, speaking of the final transfer to Christ of the authority claimed by Him in Matthew 28:18.

3. "He that openeth, and no man shutteth; and shutteth, and no man openeth"—This is a direct refutation of Roman Catholic insistence upon supreme papal authority, supposedly based on Matthew 16:18, 19.

Christians at Philadelphia exercised some strength (however small), kept His Word and refused to deny His name. As a result, Christ set before them an open door which no man could shut (cf. Acts 14:27; I Cor. 16:9; II Cor. 2:12; Col. 4:3). May the Church in these last days likewise know the same open door.

At Philadelphia we find also the "synagogue of Satan," noted in the letter to Smyrna. It is striking that

the Lord emphasizes His recognition and ultimate dealing with these people by using the word "Behold!" Because Philadelphia pictures the Church at the end of the age, at which time the Jews are not persecutors but persecuted, it is probable that the Lord is referring to the masses of professing Christians who have assumed the Jewish role of persecutors, literally seen at Smyrna.

Two groups might benefit from the promise found in verse 10: (1) the saints living at Philadelphia at the time this letter was written, who had already complied with its basic requirement, the keeping of the word of Christ's patience, and (2) all other true Christians ever since. The "hour of trial, that hour which is to come upon the whole world, to try them that dwell upon the earth" (3:10, A.S.V.) must be always something future to

true members of the body of Christ. These members will be delivered from (literally, "out of") it by the rapture before that hour strikes.

The Word of His Patience

The important question, therefore, to every professing Christian is, "What does it mean to keep the word of Christ's patience?" What does this expression, "the word of my patience," literally mean?

Essentially we believe this involves the sum of the revelation of God in Christ, the entire gospel message and all of its implications—particularly the giving up of all hope of satisfaction in the things of this life. Thus Abraham, though divinely appointed heir of the promised land, never received any portion of it in his life. Christ has waited for centuries for the fulfillment of all that pertains to Him, so likewise those that are truly His gladly count themselves as strangers and pilgrims in alien territory until He comes.

True Christians literally keep the word of His patience by inwardly cherishing His Word, and outwardly obeying it (See Heb. 5:9; Rom. 2:7; 5:3; Jas. 1:2, 3; Matt. 24:13). Obviously not all professing Christians even begin to meet these standards (See Luke 21:34-36).

But to those who keep the word of His patience, the promise to overcomers involves the certainty of heavenly citizenship and eternal identification with the Father and the Son. Note the remarkable words of verse 12, including the astonishing implication of union suggested by the ex-

HOME STUDY FEATURE

1. Read the lesson carefully, looking up all Scripture references.

2. Turn to page 30 and complete the mastery questions.

3. Turn to page 52 for the answer key.

**APRIL
1961**



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DR. A. B. MACHLIN
AMERICAN ASSOCIATION
FOR JEWISH EVANGELISM, INC.
WINONA LAKE, INDIANA

pression, "a pillar in the temple of my God." This temple, according to Revelation 21:22, is the Lord God Almighty and the Lamb.

The Church at Laodicea

The angel of this church might well have been Archippus (Col. 4:17), whose ministry was not properly taken heed to nor fulfilled.

Here at Laodicea was the full development of that first departure from Christ noted at Ephesus. That first departure is so frequently followed by toleration of the world and the flesh until there remains nothing whatever for commendation. Only the threat of utter rejection remains; true repentance is needed.

Our Lord condemns this church in three ways:

(1) It was lukewarm. Note the

THE PROVISION OF GOD

The death of Christ was God's merciful provision to satisfy the requirements of His holiness in place of the infliction of penalty upon sinners personally. It was not possible for the cup of suffering to pass from the Saviour; He could not save others and save Himself. He drank the dregs of the cup of suffering for you and for me. God is satisfied (and bear in mind that Christ too is God). Are you satisfied with God's provision for the forgiveness of sin? Has your own conscience found rest in the knowledge of divine forgiveness?—*The Doorstep Evangel*

and poor, and blind, and naked."

Notice our Lord's loving counsel in verse 18—counsel aimed directly at their true need: "Buy of me gold tried in the fire, that thou mayest be rich" (cf. 1 Pet. 1:7). And buy "white raiment, that thou mayest be clothed." This is that true holiness "without which no man shall see the Lord" (Heb. 12:14), which is stated in Revelation 19:8 to be the "fine linen, clean and white," and with which the bride of the Lamb is clothed. Finally, "anoint thine eyes with eyesalve, that thou mayest see"—by the illuminating grace of the Holy Spirit.

The astonishing words of verse 20 give a true picture of the professing Church today. Christ, the Head of the Church, is outside graciously seeking admission, not to the whole Church, as such, but to "any man" who will hear His voice and open the door and grant Him entry.

The price demanded for the true gold and white raiment is repentance and surrender—that giving to Him again of the supremacy over heart and life which are rightfully His. Note that the “eyesalve” demanded is not to be bought; it is assumed to be possessed already, and should be applied. END

MASTERY QUESTIONS

After studying the lesson, test yourself with the following questions. Circle the letter of the correct answer in each case, then check the answer key on page 52. Remember, this is a self-test; do not send to us for grading.

1. The only church beside Philadelphia which was not commanded to repent was
a. Sardis c. Thyatira
b. Smyrna d. Ephesus
2. The letter to Philadelphia pictures a church
a. at the beginning of the church age
b. in the middle of the church age
c. near the end of the church age
d. after the church age
3. The church at Laodicea represents full development of the departure from Christ first noted at
a. Smyrna c. Philadelphia
b. Ephesus d. Pergamos
4. Christians at Laodicea were
a. hot c. cold
b. frozen d. lukewarm
5. The Christians at Laodicea were
a. aware of their need, but doing nothing about it
b. aware of their need and doing something about it
c. only vaguely aware of their need
d. not aware of their need

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IN THE STUDY by Wilbur M. Smith

Jerusalem

IN PROPHECY

Part IV: The Destruction of the City by Titus

No city in the history of the human race has borne such names bespeaking divine choice, designating it as the throne of Jehovah, the city of holiness and peace, with an ultimate destiny of universal influence for righteousness, as has Jerusalem. Yet, in the same Scriptures in which these titles, promises and prophecies of pre-eminence and glory are recorded, we find over and over again, in each successive century of Judah's history, many specific and often detailed predictions. These foretell without any offer of hope of escape to its citizens, the destruction of this very city by enemies whom God would permit to assault its walls, slay its inhabitants and remove thousands to the lands of the conquering powers.

We have previously examined many prophecies of the destruction of the city under Nebuchadnezzar, others of a desolation of the city and desecration of the Temple by that archenemy of the Jews of the second century B.C., Antiochus Epiphanes. We are now to give consideration to the predictions of a third judgment, more terrible than any that had yet come to the city of God, the city where stood the only Temple of God on earth. This, of course, was the destruction of Jerusalem under the Roman general Titus, occurring in A.D. 70.

There is, I believe, a very brief notice of this fateful hour in the inexhaustible prophecy of the seventy weeks, in the ninth chapter of Daniel, where we read, "And after the three-score and two weeks shall the anointed one be cut off, and shall have nothing: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and even unto the end shall be war; desolations are determined" (v. 26 A.S.V.). The events

described in the latter part of this verse must be assigned to a time after the death of the Messiah, referred to in the earlier part of the verse. The "people of the prince" can be none other than the Romans.¹ The prediction states that not only the city but specifically its sanctuary will be destroyed. It is to this dark hour of Jerusalem's history that our Lord makes extended reference.

♦ BEFORE considering Christ's predictions of the imminent destruction of the Holy City, I would like to direct attention to something which is almost totally ignored in most works on the Gospels and in volumes on the life of Christ, and on the prophecies of Jesus, namely, His prediction that He Himself must meet His death in this very city of Jerusalem.

Though more than once He speaks of going up to Jerusalem to die, in Luke 13:33 there is a specific statement as to why *He must go to Jerusalem* to die: "Nevertheless I must go on my way today and tomorrow and the day following, for it cannot be that a prophet perish out of Jerusalem" (A.S.V.).

This prediction is immediately followed by Christ's famous lamentation over the city, also recorded only in Luke: "O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her own brood under her wings, and ye would not! Behold, your house is left unto you desolate: and I say unto you, Ye shall not see me, until ye shall say, Blessed is he that cometh in the name of the Lord" (13:33-35 A.S.V.).

We should remember that this statement was made in Perea, on the east side of the Jordan River, many miles from Jerusalem. Furthermore, most of our Lord's life and the larger part of His ministry took place not in Judea but in Galilee. What a tragic

utterance: "It cannot be that a prophet perish out of Jerusalem."

This city of the priesthood, where sacrifice for sin was offered day by day for centuries, this city from which righteousness was to be disseminated throughout the world, the very name of which connotes peace, denies its name, repudiates its intended purposes, betrays its high calling and becomes instead the place where the prophets of God are rejected and put to death. If this was the experience of the prophets of old, one may expect it to be the experience of the greatest Prophet of all, the incarnate Word of God.² Indeed, the last prophets of this age, the two witnesses sent by God to this very city will in this city also be murdered, and once more Jerusalem's shameful opposition to the truth of God will be declared (Rev. 11).

We should not forget that our Lord was falsely accused of having said that He Himself would destroy this temple, an accusation based upon their misinterpretation, probably deliberate, of an utterance made at the beginning of His ministry (John 2:19-21). This declaration was cast at the Lord twice in the last hours before His death.

During His trial, His enemies bitterly declared, "We heard him say, I will destroy this temple that is made with hands, and in three days I will build another made without hands. And not even so did their witness agree together" (Mark 14:57-59; Matt. 26:60-62). Also, when Jesus hung on the cross, "they that passed by railed on him, wagging their heads, and saying, Ha! thou that destroyest the temple, and buldest it in three days, save thyself, and come down from the cross" (Mark 15:29-30; Matt. 27:39-42).

♦ WE are now ready to consider our Lord's actual words concerning the approaching doom of the Holy City. In Luke's Gospel, there are four dif-

Correspondence relative to "In the Study" should be addressed to Dr. Wilbur M. Smith, Fuller Theological Seminary, 135 N. Oakland, Pasadena, Calif.



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ferent references to the coming destruction of Jerusalem, three of which are unique to Luke (19: 41-44; 21: 6, 20, 24). On the Sunday of the triumphal entry, we read that, after the city had acclaimed Him as the son of David, crying out, "Blessed is he that cometh in the name of the Lord," Jesus wept over the city, saying, "If thou hadst known in this day, even thou, the things which belong unto peace! but now they are hid from thine eyes. For the days shall come upon thee, when thine enemies shall cast up

The basic factors of these combined prophecies are: (1) The city will be destroyed, not by an earthquake, not by fire from heaven, not by someone setting the city on fire, but by the attack of "thine enemies" (which turns out to be the Romans), i.e., by a military assault. (2) Around this city will be cast up a bank, literally, a *palisade*. (3) This circumvallation will be so complete and inescapable that the Jews will be forced to remain in the city. (4) The Jews and their children will be dashed to the ground

GIVING OURSELVES TO GOD

If we look carefully within ourselves we shall find that there are certain limits beyond which we refuse to go in offering ourselves to God. We hover around these reservations, making believe not to see them, for fear of self-reproach. The more we shrink from giving up any such reserved point the more certain it is that it needs to be given up. If we were not fast bound by it, we should not make so many efforts to persuade ourselves that we are free.—Fénélon

a bank about thee, and compass thee round, and keep thee in on every side, and shall dash thee to the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation" (19: 41-44). There are some very specific statements here, the fulfillment of which was so literal that the account by eyewitnesses of the destruction of this city is hardly anything more than a commentary on these phrases.

In the Olivet Discourse there is, I believe, reference to two destructions of the city, that under Titus and, in one passage in Luke, the destruction at the end of this age. In Luke's account one factor in the preceding utterance is repeated: "There shall not be left here one stone upon another that shall not be thrown down," words found also in the accounts of Matthew and Mark (Luke 21: 6; Matt. 24: 2; Mark 13: 2). In 21: 20, 24, we have re-emphasized the fact that Jerusalem will be "compassed with armies" and "shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." This passage will be considered further in the next article.

All writers on the New Testament have pointed out the strange fact that though some of the books of the New Testament, at least those of John, were written *after* the destruction of Jerusalem, there is no definite reference to this event having taken place anywhere in these writings! Some have tried to find it in the Book of Revelation, but such cannot be done without straining the exegesis.

or slain by the sword. (5) The destruction of the city will be so radical and complete that not one stone will be left upon another. (6) Many who do not meet death in this assault will be "led captive into all the nations." (7) This city from now until the end of the age will be "trodden down of the Gentiles"—a subject to be discussed in a later study.

The rest of the discussion of the destruction of the city by Titus will appear in the September issue. The Editors

Footnotes

'A number of different views have been held regarding this prince, here identified as the Romans who destroyed Jerusalem. Some have argued that this refers to Antiochus Epiphanes, and so the Septuagint translators tried to force the text to say. The theory of Beyan and Driver, and others, that this is Jason, the brother and successor of Onias III, has not been generally accepted. Lange insists that this refers to Antichrist and events at the end of the age. I am increasingly convinced, however, that this is a reference to the Roman forces under Titus, as well as later under Hadrian, for which position see, among other writers, S. P. Tregelles: *The Prophetic Visions in the Book of Daniel*, 6th ed. (1888), p. 104; E. W. Hengstenberg: *Christology of the Old Testament*, Eng. trans., 2nd ed. (Edinburgh, 1875), p. 137; and a much later work, Edward J. Young: *The Prophecies of Daniel* (Grand Rapids, 1949), p. 207. Hengstenberg brings out the interesting fact that, in the Hebrew text, the word translated "shall come" generally denotes departure from one's own country into a foreign land, but more particularly the invasion of a country by a foreign king, in which sense it occurs again and again in Chapter 11, verses 13, 16, 21, 40, 41, and in the very first verse of the Book of Daniel, as well as Jeremiah 36: 29.'

"I have searched all the literature available to me, and have failed to find anything of any value on this phrase, "It cannot be a prophet perish out of Jerusalem."

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NOTEBOOK

A Service Department for Christian Workers



The work horse of the average church office is usually the mimeograph machine. Luoma photo

WHAT does your printing say about your church? We're not talking now about the announcements in your Sunday bulletin or the copy for your weekly ad. We're speaking of the way this and other messages look when they appear in print.

Good printing creates a good impression. Its value is recognized in business, politics and social circles. Poor printing, on the other hand, is like a wrinkled suit, bad manners or carelessness in speech.

Yet you've been in churches—perhaps your own—where the Sunday bulletin was smeary and the announcements appeared to be planted, not planned, on the page. You've seen barely legible mimeographed announcements, ads crowded to the borders with small type, and letterheads with so much information that you almost forgot to read the letter.

What's wrong with these printed materials? Faults, for the most part, that can be corrected merely by addi-

tional know-how in the printing field and some special attention to details. In this article we'll mention some of the so-called "little" things which often spell the difference between printing that commends your church and printing that leaves a poor impression.

The work horse of the average church office is usually the mimeograph machine—not the church secretary, as she may sometimes think. Most churches have mimeograph machines and some turn out an amazing variety of neat, attractive work. Others give birth to countless pieces which, so far as appearance is concerned, never should have been born.

Part of the secret of good mimeographed work lies in the preparation of the stencil—the master sheet placed over the mimeograph cylinder. But details are far more important than most mimeograph operators realize.

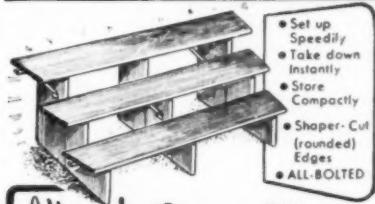
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graph machine clean. Wash the impression roller regularly with a damp cloth and mild soap. Don't immerse your roller in water, and after each use, dust it with talcum.

Mimeograph machines will also serve you better if you clean out the lint with a long-handled, soft-bristled brush. Treat your machine carefully. Keep it out of direct sunlight and not too near a radiator. Heat may cause ink leakage.

When you've finished a run, place a protective covering over the cylinder in the same way you attached the stencil. This will keep the ink pad free from dirt and dust. But remember, use a protective covering only once, then discard it.

Corrections may be barely detected if made carefully. Apply a thin but complete coating of correction fluid over the error, then let dry and retype, using a lighter than normal touch.

If you're having trouble with unevenly printed copies, make sure your machine stands perfectly level. If it tilts, the ink will flow to one side, resulting in stencil flooding and uneven printing.

Maybe your church is one that uses a simple system called "ditto." As with mimeograph, quality results begin with attention to details. The master sheet for ditto machines—which, by the way, are easy to operate and ideal for small churches—is easy to prepare. But it's important to have good quality units. Master units may vary according to the amount of ink on the carbon, but heavier coated carbons produce smoother copies.

Colored carbons are very effective with ditto machines, and only one press run is necessary to get different colors on a single sheet. And there's always someone in church who can brighten up your piece with a few sketches. These can be made right on the master.

It's important to print on good quality paper for fine printing with ditto. This paper should be gloss free with an even surface. Rough paper or paper with a lumpy surface can ruin the finest master.

Ditto machines will also turn out better work if they are cleaned regularly. Let's begin with the wick. Remove it and wipe off the lint with a piece of cheesecloth moistened with duplicating fluid. The wick may have two or four usable edges and should be turned frequently. Clean the roller and drum the same way you cleaned the wick.

If your machine stands idle for a few minutes while you stack more paper, the fluid may stop momentarily. Watch for lighter copies as you start up again and pull them from the run.

Things to Do in August

- ✓ Hold VACATION BIBLE SCHOOL.
- ✓ Carry out a DAY CAMP program.
- ✓ Plan for the following fall activities—

RALLY DAY, PROMOTION DAY
TEACHER TRAINING
PLANNING RETREAT
NATIONAL CHRISTIAN EDUCATION WEEK
(September 25—October 1)

Finally, some churches buy their printing from a commercial printer. If you're in this group and you want printing with appeal, you should know the relative merits of the two major printing processes—letterpress and offset.

The letterpress process is known for its ability to reproduce in sharp detail the various shades and tones of its subject. With offset it is possible to add softness to the details. Generally, offset is more economical for church printing because the photographic process can be used to prepare the master plate.

If a printer is available who uses small offset equipment, a smooth working relationship may be established. You furnish complete and accurate copy for reproduction, and the printer, by making a master plate, can then produce many copies. Experience with this type of printing may result in printed material which is both economical and professional in appearance.

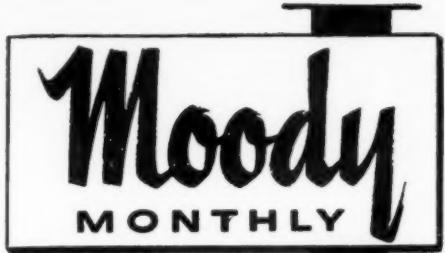
To cut the costs from your printers, keep in mind that "author's alterations" are expensive. These are changes—not the printer's mistakes—you make on the proofs. To prevent these double check your copy before you send it out the first time.

A deadline for a printer is not a telephone that's out of order. It's the date he expects you to have your material to him if you expect the finished product on the day he promised. You win a friend for yourself if you honor your deadlines.

Get to know your printer. He may give you advice on some of the "little" things which will save time and money.

Take pride in your printing. You'll find it will say a good word for your church between the lines of your message.

END



FOR BOYS AND GIRLS

A Present from Africa

Not long ago, the postman brought a package to Lee and Lynn from the children of missionaries in South Africa among the Zulus. "Paper Talk" this month tells you all about it.

Lee: Oh, look! Aren't these dolls just the cutest—

Lynn: What? Let me see what's in that package. It looks so interesting with the customs label on it and those pretty African stamps.

Lee: See! They're the African dolls Lois Miller wrote us that she was sending.

Lynn: Here, I'll get her letter and read again what she says about them. She says, "Greetings from South Africa. Dear Lee and Lynn. How are you? I am fine. We are sending you two little native dolls. One is a man and one is a woman—"

Lee: And they're dressed down to every detail!

Lynn: Yes, she describes them. "The woman has a skin skirt on. It is made out of goat skin. They get it when they get married." Look at that, Lee, the skirt is leather!

Lee: Yes, and see how it is made—cut in tiny, half-inch gores, tapered to the top and overcast with fine stitches. And over that is a red overskirt of cotton material, trimmed on the edge with a row of red and a row of white beads.

Lynn: And sort of a half blouse in front, made of black cotton material,



with a double row of white beads sewed on the edges. Do you think this would be a necklace, sort of? It's oblong, made of turquoise beads, with a pattern of navy and yellow beads in the center. It is hung around her neck.

Lee: And just see on her back—a baby in a little fur holder.

Lynn: What is this hat made of? It has a band of red, edged in white beads and a row of blue beads down the middle. The rest is black and fuzzy—

Lee: Why, that's supposed to be black fuzzy hair in a piled-up hairdo! Isn't that something? I just can't imagine what it is made of!

Lynn: Well, let's go on with the letter. "She has a baby on her back. She works very hard, but the man! He is so very lazy. He likes to sleep in the hot sun."

Lee: Lois doesn't seem to think much of the African man's lot in life compared to his wife's. But the man doll is really dressed up too. He has sort of a skirt on, red like his wife's. And

"I answered an ad like this one..."

(what happened?)



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—Carl Edelman

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Our earnings have been real steady and rewarding. In a recent month, we earned \$1200.00—Mr. and Mrs. O. T. Jacobs



Pastor reads ad . . . blessings, checks and gratitude follow



Rev. Norman L. Hammars writes, "I shall ever be grateful to God for the fine Christian woman who gave me a clipping of the ad that started me on my way with THE Book of LIFE. Every day is a day of deep spiritual satisfaction as I go into

the field to share with others that which gives me untold, genuine blessings. It is in deep humility that I praise the Lord for His daily help. The check today came as a real booster to our family."

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STYLE LINE GREETINGS, Dept. M-II,
421 Fifth Ave. South, Minneapolis, Minnesota

38

over that is tied, both front and back, pieces of leather with the fur on. Lynn: Guess his only other clothes are beads. He has a dark blue oblong necklace similar to his wife's, and over that a heavy circlet of beads and anklets of beads, too.

Lee: And pasted on the head of this dark brown plastic doll is some fuzzy black hair, the same as on the woman doll.

Lynn: But not so much of it. Now for the rest of the letter: "We must tell them about Jesus. They have not heard about Him. We are missionaries out here in Africa. My sister Julaine has written to you before. Love, Lois and Julaine Miller."

Lee: Let's take a picture of these dolls so all our MOODY MONTHLY JR. friends can enjoy seeing them too.

Lynn: Yes, and when they look at them they can be reminded to pray for Lois and Julaine and their parents as they work there in Zululand, telling the African people that the Lord Jesus Christ loves them and died for their sins.

Lee: And if anyone wants to write and thank Lois and Julaine for this opportunity of seeing the dolls, all they have to do is ask for their address when they write to

Lee and Lynn

The MOODY MONTHLY JR. Twins
8995 W. 49th Place, Arvada, Colorado

REPORT

[Continued from page 8]

Sudan—"The Complete Islamization of Sudan" is the theme of a crusade in Sudan being conducted by the Egyptian government. There are reports of mass conversions to Islam, along with government action to expel missionaries and to avoid granting visas to new missionaries.

BRIEFS

Taken: tranquilizing pills by one in every seven Americans, reported Dr. Emanuel M. Papper, Columbia University, who said: "In this age of anxiety it was only natural that tranquilizing chemicals would be sought assiduously by the pharmaceutical laboratories."

Published: the one millionth copy of *Halley's Bible Handbook*, now in its thirty-third printing. What started in 1924 as a 16-page leaflet has been revised 22 times, now has 968 pages.

Rejected: by the American Baptist Convention, a petition by the First Baptist Church, Wichita, Kan., that the ABC withdraw from the National Council of Churches.

Dropped: a request by Postmaster General Arthur E. Summerfield for higher postal rates for religious and other non-profit organizations.

Declined: the number of students in New York City's released time program for religious instruction, by 3,000 from the previous year.

Heard: by 150 U.S. Senators and Congressmen at a breakfast meeting during the Catholic Press Association convention, a report that the CPA has some 400 member papers and magazines with more than 25 million subscribers.

Built: Northfield Baptist Church, the first new church in over 70 years in Northfield, Mass., scene of Dwight L. Moody's Bible conferences. Also built, a \$1,750,000 church, Park Place Church of God in Anderson, Ind., the denomination's largest church plant in the nation.

Counted: world Jewry, 12-and-one-half million. Only nine countries have more than 200,000 Jews: U.S., Soviet Union, Israel, Great Britain, Argentina, France, Canada, Romania, Morocco.

Increasing: world population at the rate of 54 million annually, according to United Nations figures, while the world Christian community is growing by four million annually.

QUOTES

Air Force Training Officer, Lackland AFB (quoted by Hanson Baldwin): "The legs of the basic trainees are more used to pushing accelerators than to walking. I have yet to hear a single man say that every man owes his country a duty."

Col. Schlomo Goren, paratrooper, Orthodox rabbi, chief chaplain of the Israeli army and candidate for the position of chief rabbi of Israel: "I would not object to a native-born Reform movement . . . I am against the American version of Reform Judaism being transported and transplanted from the United States to Israel."

John H. Rudy of Rothsville, Pa., upon leaving a \$10,000-a-year job to become a Mennonite pastor (\$1,300 a year): "From the financial point of view it is foolish, but dealing with the spiritual needs of people is more important to me now."

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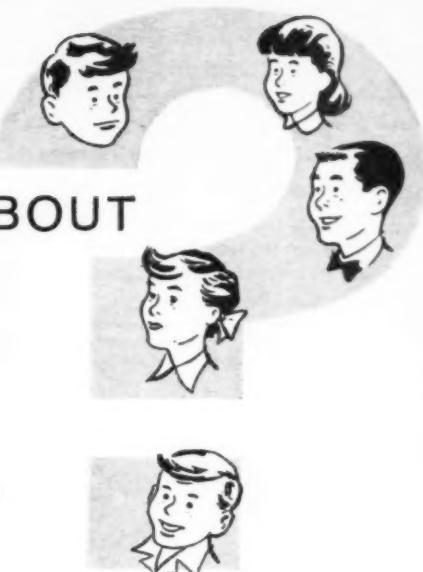
SERMONS FROM SCIENCE

G. E. Speake, Box 25575, West Los Angeles 25, Calif.

Your special prayer interest is invited in the ministries of these evangelists. Detailed information concerning dates and places of coming campaigns may be obtained by writing evangelists at the addresses given.

August, 1960

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AMERICAN HOISERY MILLS
Dept. C-41, Indianapolis 7, Indiana



OFF the RECORD

by bill pearce



» Here's an album that will appeal to Christians, for several reasons. First, it has a universal theme—Christ. Then, the type of music is different and there is a different accent by the singers, especially the Europeans. Third, for the most part it is a very good sound reproduction. This is the **BILLY GRAHAM INTERNATIONAL CRUSADE CHOIRS** (RCA, LPM-2088).

Director Cliff Barrows, although not heard in the album, is definitely the man behind most of the sound. George Beverly Shea, team soloist, is heard.

This is a souvenir album of essentially choral music. This might become routine listening were it not for the subtle but distinctive variations. The Swedes sing in Swedish, the Germans in German, the English in English, etc.

Occasionally there is room noise and a certain amount of hiss. This is understandable because the album was recorded on location in big rooms.

The album jacket is constructed like a book, with a pictorial and statistical account of the various crusades involved. I predict this production will have a sizable market.

» One of the men involved in the Graham album is Lorin Whitney, crusade organist. Recently he has released this unique album for Christian Faith (LW-1401): **LORIN WHITNEY AT THE PIPE ORGAN, FEATURING THE POEMS OF OSWALD J. SMITH, NARRATED BY GARY GRANDT**.

Whitney plays right through as he would on any of his solo albums. The poetry is read ably, although it borders on sentimentalism in spots.

Whitney and Grandt are veterans in their respective fields of expression and will find a favorable reaction from their hearers. The music is familiar. The written material, although not great poetry, is simple verse with a simple message. Oswald J. Smith, is another old timer at this.

» **IN THE SPOTLIGHT . . . JOE AND MARIAN TALLEY, WITH THE**

DICK ANTHONY CHORISTERS (Word, 3095-LP), combine the talents of two well-known musical evangelists, a husband and wife team.

I think you'd have to like the sounds of trombone, steel guitar and/or banjo in order to receive the most enjoyment from this album on first hearing.

Joe is very talented musically and I think he is heard to best advantage here. His wife, Marian, plays piano and organ for him, accompanying his work on the steel guitar, banjo and trombone. I especially appreciate his trombone work. His tonguing technique is very rapid and clean.

Dick Anthony's singers and arrangements complement Joe's work, essentially, but at times they sound a little too big for steel guitar.

The titles include twelve well-known evangelistic songs and involve many interesting arrangements.

» **Sacred Records** has a very attractive hi-fi package in **THE SINGING AMBASSADOR — NORMAN NELSON** (LP-8034).

From the creative cover photo of Nelson "on the go" through both sides of the record, we find a young man with a very beautiful tenor voice that is both flexible and brilliant.

Nelson sings with a drive that sometimes hits me as real heart appeal and other times as pure emotion. The album consists of gospel songs of testimony, those he uses most frequently in his ministry.

I should think Nelson would be a little embarrassed to feel he has to support constantly the great laurels about his singing and spiritual appeal which are printed on the jacket cover. This isn't just Sacred Records, though. All the record companies, it seems, use flowing adjectives for the performer's work, even to the daily routine and domestic chores and spread them out on the album cover. I realize it's a selling point, and I appreciate a terse biography and testimony of an artist, but it can be overdone.

Reproduction lately on Sacred Records has been excellent, with good fidelity and quiet surfaces. I'm very impressed with this record.

I believe this is a voice that should be heard. Accompaniment is by Lorin Whitney and Charles Magnuson—very well done.



Inside MOODY Bible Institute

» SUMMER SOUL-WINNING: Again this summer Institute students are combining Christian service with apprenticeship and practical training. More than fifty are serving as fledgling missionaries in Mexico, and ten more in French speaking Quebec. They are engaged in literature distribution, street preaching and that endless task of all new missionaries, language study. At least one other student is doing gospel work in Europe.

Meanwhile hundreds of other Moody students have scattered to all parts of the U.S.A., leading youngster's to Christ in Bible camps and teaching vacation Bible schools in their home churches as well as witnessing for Christ on summer jobs.

A student prayer list, carefully compiled and distributed by the Practical Christian Work department before vacation began, included 150 entries requesting special prayer for such worthwhile summer undertakings.

» PROMOTION FOR A "MIDDLEMAN": On MBI's graduation day, Friday, June 10, Howard K. Nelson went to

be with the Lord. In a way it was a fitting day for the "graduation" of a man who for forty years played an important part in enabling thousands of students to receive Institute training.

Mr. Nelson, 74, was MBI field representative for central and southern Illinois.

A graduate of MBI himself, Mr. Nelson joined the Institute staff in 1920 after filling several rural pas-

Maybe you've heard one or both of these student gospel teams which have been ministering in the Midwest and East this summer. The Melody-Aires is the men's group. The women's quartet, the Master's Chorale, is led by Miss Dorothy Symonds of the MBI music faculty.



tates and serving overseas with the YMCA during World War I. As one of God's "middlemen," bridging the gap between the work of the Institute and friends who make it possible, he was enthusiastic about his calling. His dedication is reflected in a recent word about the Institute: "I do not know of any place where one can invest a life—or a dollar—that will pay such dividends."

"Mr. Nelson was a man of prayer and of the Book," says Harold Stephens, director of the Institute's Stewardship Department. "Many people tell us what a blessing it was to have him in their homes."

» HELP FOR PASTORS: Who serves as your pastor's pastor? Ministers too, need encouragement, help and guidance as they carry burdens far heavier than most church members realize. To meet their need Dr. Culbertson has recorded a series of pastoral counseling messages on small long play records.

These are being sent by the extension department to a number of pastors across the country. The records deal with the work of the ministry, the pastor and his personal spiritual life and related topics.

Dr. Culbertson was a pastor of several churches in the East and a bishop of his synod of the Reformed Episcopal Church. How much this ministry means to many is suggested by an Ohio pastor who wrote: "The message came in an hour of discouragement. It was a great blessing and God spoke through you to me. I will seek to share it."

The records are available to pastors on request.



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Tabernacle Hymns Number Five will bring new zeal and consecration to your church. New hymn books cost so little and mean so much in lifting the tone and attractiveness of your services. 403 musical numbers, 25 responsive readings for 76 topics. Completely orchestrated, including accordion. Surprising low price.

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TABERNACLE PUBLISHING Co.

358-KO North Waller Avenue Chicago 44, Illinois

We taught our children—

The Value of Money

By Viola C. Oehmcke

HAIR plastered in place, shoes sparkling, Bibles in hand—all was in order as we made the routine Sunday morning inspection before Sunday school. One thing remained. Into each outstretched hand we placed ten cents for the offering.

This weekly event was our children's first experience with money. Later on, on special occasions or on request, we gave them money for candy or childish whims. Soon we realized that, though we were instilling good habits, we were not teaching them the value of money.

The answer, we felt, was an allowance. We increased the amount we gave them each week, apportioning it: ten cents for Sunday school, ten cents for spending and ten cents for saving.

We also made it clear that the terms "allowance" and "spending money" are not interchangeable. Money given to a child upon demand, or by doting grandparents to spend as he pleases, is not an allowance.

An allowance in our family is a stipulated amount, the child's share of our family income. He receives it regularly as a member of the family

unit. It is not payment for routine duties such as keeping his room in order, helping set the table, washing dishes, etc. These duties are the child's contribution to the happiness and welfare of the family.

We believe the allowance is the educational device by which we teach our children the proper use of money. We laid this foundation stone of character building early in their lives, for even little children quickly learn that money gives power to buy. Our children at four and five were already aware of the need for money to spend.

Several factors determined the amount of each allowance: our family income and the needs of each child. It varied from \$3.00 for Grace in high school, down to thirty cents for George, age 7. We increased the allowance at Christmas time to provide extra money for gifts.

♦ RECEIVING money is only a part of the educational process, however. Guiding the use of the allowance and requiring the child to account for it is also a part. When each child reached eleven, we gave him a small book for his accounts. Daddy checked the books at the end of each week. It was a struggle, for children constantly forget and have to be reminded again and again.

We tried to teach the children four basic principles: Spend money wisely, save it regularly, invest it prudently, and give it cheerfully and unselfishly.

Spending money comes easily for most children. But spending it wisely is another matter. We emphasized the fact that money is only a medium of exchange.

It taxed our ingenuity to find new incentives to encourage our children to save. For a while we matched their savings. But when they started to baby-sit, this became a bit too costly. When we paid them for mowing the lawn and shoveling snow, the tithe was always deducted from their earnings.

Little children are usually incapable of understanding the reason for saving money. Age 10 has up to now thought of money as only something to jingle

An allowance in this family is considered the child's share of the family income. Lambert photo



in his pocket or use as an object lesson in arithmetic problems. Last year his new bike was stolen, and this spring we bought him a fine second hand one, with the stipulation that he was to pay half the cost. It may take a long time, but George has a new concept of money. He is also seeking extra jobs to help pay the bill!

* INVESTING money is a principle not generally taught by parents, but one we consider important. With much satisfaction Grace purchased a government bond with the ten-cent stamps she had saved for so long.

When our new church building was being financed there were several teenagers who invested comparatively more money, earned from paper routes, than many older members. We purchased a \$100 bond for each of our children. It was not money they had earned, but it furnished an example that money invested grows.

We have tithed since we first became Christians, and God has blessed according to His promise in Malachi 3:10. We want our children to experience these blessings also. They have been taught to realize that the tithe is a definite amount set aside for the Lord's work, and they are also accountable to Him for the other 90 per cent.

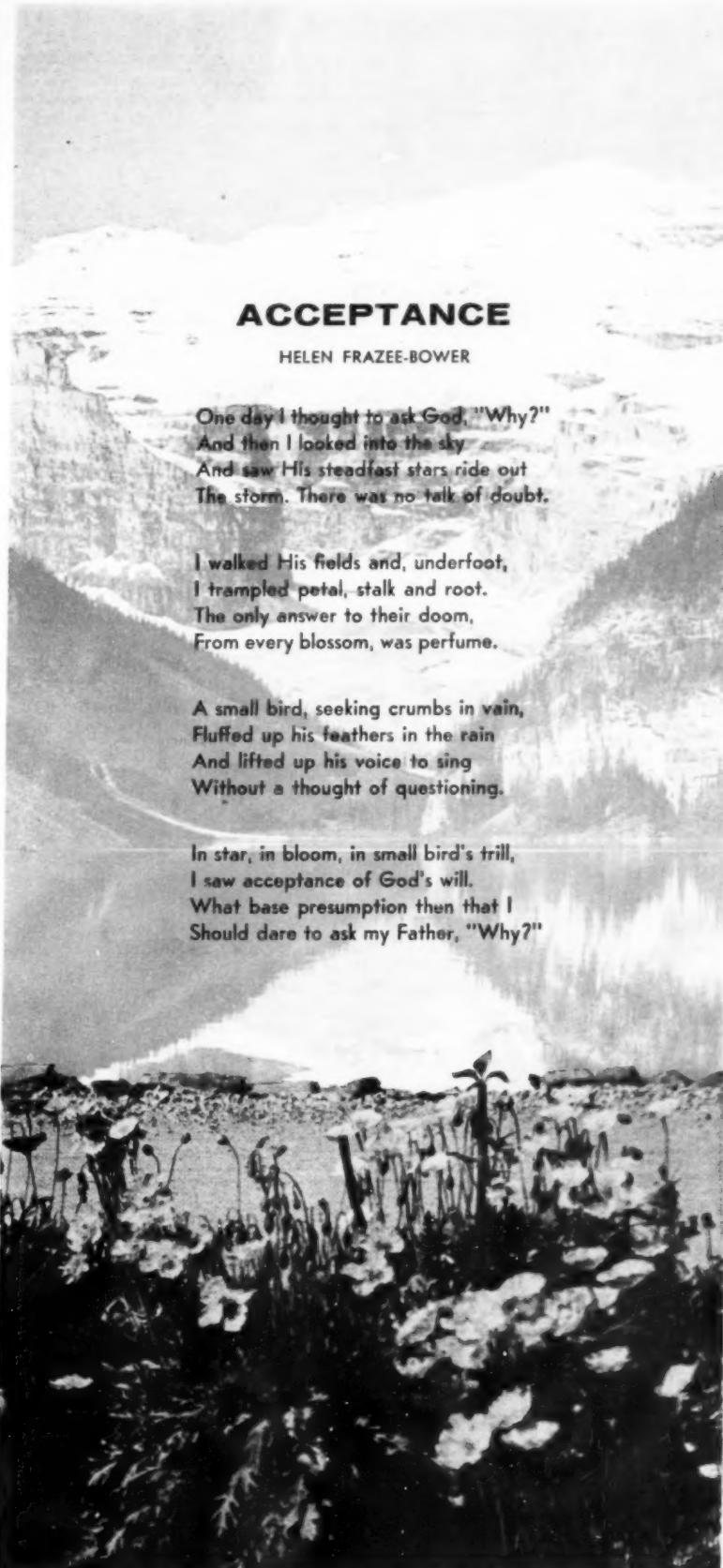
Giving unselfishly and cheerfully is the hardest and most important lesson to learn, and we rejoice when we see our children respond to a special missionary need with their entire weekly allowance. In denying themselves, we know they have learned the truth expressed by our Lord, "It is more blessed to give than to receive."

* TEACHING the value of money to each of our children has been a slow process. We were often discouraged and wondered whether it was worth the effort.

One incident encouraged us in this struggle. When Grace was still in grade school, we were shopping in one of our big department stores, and she decided it was her turn to treat Mamma to lunch. She studied the menu for some time, then turned to me and said, "Mamma, you order just what you want. I'll only have a hamburger now. I'll eat more when I get home."

Now we are rewarded as we see how efficiently our oldest daughter and her husband manage on his salary, and as we watch Grace carefully budget the salary from her first job. We feel confident that by the time the other three are earning their living, they too will have learned the principles we have tried to instill in them.

END



ACCEPTANCE

HELEN FRAZEE-BOWER

One day I thought to ask God, "Why?"
And then I looked into the sky
And saw His steadfast stars ride out
The storm. There was no talk of doubt.

I walked His fields and, underfoot,
I trampled petal, stalk and root.
The only answer to their doom,
From every blossom, was perfume.

A small bird, seeking crumbs in vain,
Fluffed up his feathers in the rain
And lifted up his voice to sing
Without a thought of questioning.

In star, in bloom, in small bird's trill,
I saw acceptance of God's will.
What base presumption then that I
Should dare to ask my Father, "Why?"

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August 21

Denunciation of Social Evils

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Isaiah 5:11-24

MEMORY SELECTION: *The Lord of hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness.* —Isaiah 5:16

Keep in Mind

1. There are many songs in the Bible, from the defiant song of Lamech (Gen. 4:23, 24) to the song of Moses and the Lamb sung by the triumphant host in heaven (Rev. 15:3, 4). Some of them are sad songs and some of them are glad songs. Some are songs addressed by men to God, and some are addressed by God to men. The song in Isaiah 5 is of the latter kind, and it is a sad song, a dirge, in which God expresses His disappointment in Judah and Israel, under the figure of a vineyard.

2. Isaiah gives us two songs of the vineyard. The other is in chapter 27:2-6. The two should be compared and the contrast noted. This in chapter five is a song of judgment, presenting the failure of the privileged people and the chastisements they must suffer. The other celebrates God's unremitting care for His people, and the fruitfulness of the nation He has chosen. This contrast runs all through Isaiah. Sometimes the two pictures clash, or appear in such quick succession that the change is startling.

Consider These Points

1. *The Lament of the Vineyard* (5:1-7). There would seem to be three stanzas of unequal length in this song.

(a) *The vineyard planted* (vv. 1, 2). See the care of the Husbandman to assure a fruitful vineyard. The location was wisely chosen, the soil was thoroughly prepared and the best stock was planted. All provision was made for the protection of the vineyard, and equipment was installed to take care of the vintage. Nothing was left undone to assure a rich crop of grapes.

(b) *The vineyard judged* (vv. 3-6). The Lord challenges His people to indicate any point at which He had

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failed, and calls on them to form a moral judgment before the parable is interpreted. We remember that the same approach was made by Nathan in dealing with David (II Sam. 12:1-7), and by Jesus in His controversy with the Jews (Matt. 21:33-43). Then come the steps in the judgment by which the vineyard will become a desolation because of its failure to produce.

(c) *The vineyard identified* (v. 7). What is this vineyard which so disappointed God? "The vineyard of Jehovah of hosts is the house of Israel, and the men of Judah his pleasant plant." There it is. God is not interested in a winery but in people. The fruit He looked for was righteousness and judgment, but instead He was plagued with their sins.

2. *The Grapes of the Vineyard* (vv. 8-23). We have been told that God's vineyard (Israel and Judah) brought forth wild grapes (vv. 2, 4). Now we are told what some of these wild grapes were, and they are a sorry cluster. They are given us in the form of a series of "woes."

(a) *Greed* (vv. 8-10). Rich landowners were ousting the poor from their small holdings so that their estates might be increased. The judgment would be crop failures. They would reap about one-tenth of the grain which they sowed, while the vintage would yield but little wine.

(b) *Revelries* (vv. 11-17). They spent their days, and a large portion of their nights, in drunken feasts, regaling themselves with the music of string, percussion and wind instruments as an added impetus to their passions, in utter forgetfulness of God. Their judgment would be famine which would provide a sumptuous feast for Sheol as the starved people died on all sides.

(c) *Defiance* (vv. 18, 19). Here were the blatant, bold sinners, reckless in their pursuit of evil, even challenging God to stop them if He could!

(d) *Perversion* (v. 20). They completely reversed sound moral judgments. The right was their wrong, the wrong their right. In the most evil sense they were revolutionaries.

(e) *Conceit* (v. 21). To do evil was reckoned smart, a mark of superior intelligence! So the wicked boasted.

(f) Drunkenness and injustice (vv. 22, 23). Notice how these are coupled. The judges of Israel gave judgment, not according to truth and equity, but according to the price that was offered. What if the righteous suffered or the wrong-doer got off scot-free, provided they got their money? How modern it all sounds!

Apply These Truths

1. What is your life bearing—the wild grapes of Isaiah 5, or “the fruit of the Spirit” of Galatians 5?

2. The standards of God are an abomination to the world, and the standards of the world are an abomination to God. Which set of standards are you going to embrace?

August 28

The Danger of Military Alliances

Isaiah 30:1-3, 15-18

MEMORY SELECTION: *In returning and rest shall ye be saved; in quietness and confidence shall be your strength.*—Isaiah 30:15b

Keep in Mind

1. This week's lesson is taken from the “woes” section of Isaiah, which covers chapters 28 through 35. Of the six woes uttered, five are addressed to groups of God's own people—the drunken leaders (ch. 28), Ariel (a poetic name for Jerusalem, 29:1-14), the schemers (29:15-24), the rebellious children (ch. 30), and those who trust in Egypt (31:1-32:20). Actually these last two deal with the same theme. The final woe turns from the people of God to the enemies of His people, who would in their own turn be judged (33:1-34:1b).

2. Zoan and Hanes were two principal cities in Egypt, the one situated in the delta of the Nile, and the other farther south.

3. The reading of the King James Version in verse 7 is not favored by textual critics. The American Standard gives “therefore have I called her Rahab that sitteth still.” Rahab signifies a braggart. George Adam Smith, following the technique of John Bunyan, suggests Rahab Sit-still, a name of opprobrium given to Egypt by God because of her much talk and little performance.

Consider These Points

1. *The futility of the Egyptian alliance (vv. 1-7).* In face of the threat of Assyria, Judah was turning to Egypt for help. Already the Jewish deputies, including princes, were on their way to the royal cities of Egypt, crossing the desert with a caravan of camels and asses laden with gifts for

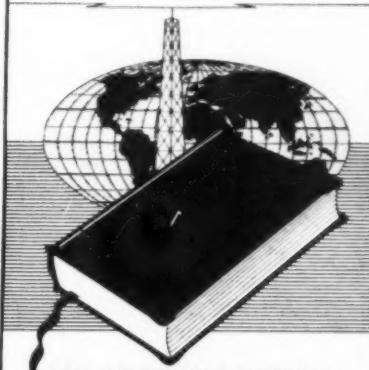
Pharaoh. This errand had been undertaken without consulting the Lord, and it was doomed to failure—not because Egypt would be unfriendly, but because whatever help Egypt might give would be futile against the power of Assyria and later against Babylon. The prophet warns that such an alliance would only increase Judah's affliction. Egypt was good at boasting and making big promises, but she did not match these with action. Judah's trust, therefore, would bring more shame.

2. *The witness of God against His people (vv. 8-14).* Isaiah was commanded to pronounce God's judgment upon the rebellious behavior of Judah, writing it on a tablet for all to read and inscribing it on parchment for a perpetual witness. Notice that no doubt was entertained about preserving the Word of the Lord. Judah was turning away their ears from the Word of God, preferring pleasant falsehoods to unpleasant truth. They thought themselves secure in their political schemes, but God called it iniquity and warned that their security was like a bulging wall, ready to fall, and like a brittle earthenware vessel that would be smashed into small fragments. This came to pass when Nebuchadnezzar hurled his might against Jerusalem and ended the kingdom of Judah.

3. *Judah's foolish choice (vv. 15-17).* Two paths were open to Judah. One way was quiet reliance upon God, to call back their ambassadors and simply rest in the faithfulness of God. That was the way of national salvation. But to the heart of unbelief it was utter folly. The other way was to secure military aid and equipment. If only they could muster a few regiments of cavalry, they could discomfit the enemy by sudden attack. Egypt was the place to secure horses, and doubtless the “treasures” (v. 6) which the ambassadors were carrying were partly to purchase horses trained in battle. That was the way of the flesh, and Judah chose it. But their flying upon the enemy would turn into fleeing from the enemy, and their speed would be matched by the speed of their pursuers, until the land would be destitute of population.

4. *Mercy after judgment (vv. 18-21).* One of the notable features of Isaiah's prophecies is that his darkest pictures are followed by glowing promises of glory beyond the gloom. So it is here. God is not casting off His people, but while He chastens them He is waiting to bless them. As it was in their afflictions at the hands of the Assyrians and the Chaldeans, so it is now. Israel will yet turn to their God in acknowl-

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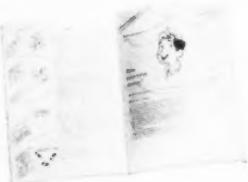
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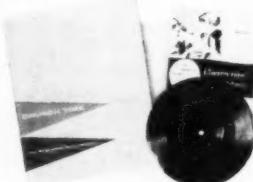
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edgment of their sin and in acceptance of their too-long rejected Messiah, and the day of their recovery will dawn.

Apply These Truths

1. Take counsel of God, and you will walk in the light; take counsel of man, and night will close around you.

2. Better are the rebukes of God than the flatteries of men.

3. The only effective alliance is an alliance with God, based on the reconciling work of the Lord Jesus Christ.

September 4

God's Hand in History

Isaiah 10:5-7, 12-15; 14:24-27

MEMORY SELECTION: For the Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?—Isaiah 14:27

Keep in Mind

This week's portion will be more clearly understood if we keep in mind the historic background. When Assyria was moving forward under the able leadership of Tiglath-Pileser, Rezin of Syria and Pekah of Israel (northern kingdom) established a league of mutual defense against the rising power. They invited King Ahaz of Judah to join them, but he was not so minded. So the two northern neighbors launched a campaign against him to dethrone him and to set on the throne of Judah a man who would do their bidding. Ahaz appealed to Tiglath-Pileser for help. The Assyrian responded with an attack on Syria which reduced that country, with its capital city, Damascus, to a state of vassalage. In return, Ahaz was forced to acknowledge the overlordship of the Assyrian king.

Later, when Hezekiah was king in Judah, the fate of Syria was shared by Israel, when Shalmaneser and Sargon brought to an end the northern kingdom. Hezekiah refused allegiance to the Assyrian power, however, and brought upon Judah the wrath of Sennacherib. He overran the country and threatened Jerusalem but was miraculously robbed of his triumph when an angel of the Lord smote 185,000 of the Assyrian host in one night. Judah was saved and the would-be conqueror returned home, only to be later murdered by two of his own sons. It was in the face of this threat that Isaiah ministered assurances from God to the people of Judah.

Consider These Points

1. **God's commission to Assyria (10:5, 6).** God had a controversy with

Israel. Ever since their defection from the house of David (see I Kings 12), they had become more and more "profane," casting off the worship of Jehovah and turning to idols. Judah, although loyal to the house of David, was not guiltless in this matter. Both houses were ripe for chastening but Israel to a greater degree. God chose Assyria as His instrument to bring judgment on Israel and chastening to Judah. To be an effective instrument, Assyria was strengthened in its successive kings, from Tiglath-Pileser to Sennacherib. Shalmaneser and Sargon were the special agents appointed to bring the northern kingdom low, while Sennacherib was the scourge against Judah.

2. **Assyria's boast (vv. 7-14).** Assyria's spirit, however, was not one of humble dedication to the will of God, with reliance upon Him for the needed power to execute their mission. They were simply bent on the spoil, thirsty for power, and more and more filled with self-confidence as one victory after another crowned their military expeditions. "By the strength of my hand I have done it, and by my wisdom" (v. 13) expresses their whole attitude, and their triumphs in Chaldea and Syria made them sure of like success against Samaria and later against Jerusalem.

3. **God's answer to Assyria's boast (vv. 15-27).** God was not unaware of this proud spirit and He had an answer for it. He would still perform His will through Assyria against the sin of Israel and Jerusalem, but He would then turn against the instrument of His indignation and punish them for their pride (v. 12). Notice in verse 15 how God mocks the pride of the Assyrians, comparing their boasting to that of an axe or a saw! They were but a tool in God's hand, whom He would use for His purpose and then assign it to the flames as a worn-out instrument. In that day Judah would be freed from the Assyrian yoke and would rejoice in God their deliverer. And so it came to pass (see Isa. 36, 37).

4. **The philosophy of history (14:24-27).** This whole series of events highlights the fact that history is simply the unfolding of the purposes of God. Looking at isolated incidents, it is often difficult for us to see this, but in the mighty ongoing of history no events are isolated. They are all related, and related to the divine purpose. "Known unto God are all his works from the beginning of the world" (Acts 15:18). History is "His story."

Apply These Truths

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world, like the hand that grasps for it, will soon turn to dust.

2. Don't boast. We have nothing, except as it is given us from God.

3. Don't panic. God is still the director of world affairs.

September 11

Isaiah's Vision of the Future

Isaiah 11:1-9

MEMORY SELECTION: *He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.*

Isaiah 2:4

Keep in Mind

One characteristic of the prophetic writings, and especially of Isaiah, is that the contemporary scene so quickly gives place to, or even merges into, the distant future. Sometimes it is the threat of impending judgment which is followed by promises of an ultimate recovery more wonderful than anything yet seen in history. Sometimes it is an assurance of deliverance from an immediate situation which leaps the centuries to the greater deliverance under Messiah. The latter is the case in our lesson. Chapter 10 has been telling how God will deliver Jerusalem from the yoke of the Assyrian, even when much of the country had been overrun by the enemy. This came to pass in the reign of Hezekiah, when Sennacherib swept through Judah and stood poised to strike Jerusalem, but suffered disaster at the hand of the angel of the Lord and returned, a broken reed, to his home. The eyes of the prophet are lifted to more distant horizons, and in chapter 11 he presents the Messianic King whose rule would not only assure the security of Israel, but establish righteousness in all the earth.

Consider These Points

1. *The King's Person* (Isa. 11:1-3a). The Messianic King belongs, on the human side, to the royal line of David, whose father, Jesse, is here mentioned as patriarch of the whole line. It must be remembered, however, that the Lord Jesus Christ is the "root" as well as the "offspring" of David (Rev. 22:16), because He is "from everlasting to everlasting." Our lesson chapter declares the King's divine endowment as well as His human relationship. The "sevenfold Spirit" rests upon Him. In other words, the fulness of the Holy Spirit is His. This is an Old Testament intimation of the truth so clearly stated in the New Testament, that our

Lord fulfilled His ministry by virtue of the anointing of the Holy Spirit (Acts 10:38). "God giveth not the Spirit by measure unto him" (John 3:34). As the exalted One in heaven, He still commands the sevenfold Spirit (Rev. 1:4; 3:1; 4:5; 5:6). Notice in our Isaiah passage an Old Testament version of the "fruit of the Spirit"—wisdom, understanding, counsel, might, knowledge and the fear of the Lord. The last is surely significant as applying to the Son of God Himself!

2. *The King's Rule* (vv. 3b-9). Carefulness, equity and righteousness are the marks of His rule. While men are prone to pass judgment on the basis of hearsay or appearance, the Messianic King will have all the facts. There is nothing slipshod in His administration. Moreover, His decisions will not be prejudiced. The poor will receive equal judgment. The meek will not be trodden under. As for the wicked, the King will be strong against them. His Word will be their destruction. There will be no iniquity entrenched in high places, no sheltering of crime. Oppression and fraud will not be able to lift their ugly heads.

Nature itself will respond to the new age of righteousness, till peace shall reign even between natural enemies in the animal world. Wolves and lambs, leopards and kids, lions and calves will play and eat together. The fear which men and wild beasts have for each other will disappear, till children will be as much at home with lions as with kittens, with wolves as with puppies.

Please note that "a little child shall lead them" has nothing to do with children leading older people to Christ. It is descriptive of millennial conditions, and should not be torn from its context to describe what is indeed sometimes true, but nevertheless the reversal of the divine intention.

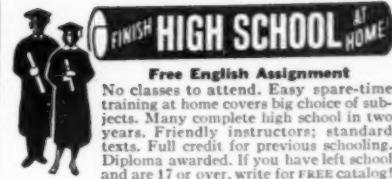
The secret of all this "peace on earth" is the unhindered spreading of the knowledge of the Lord. The testimony will no longer be as an occasional oasis in a vast desert, but will reach even to the remotest bounds of earth.

Apply These Truths

1. If our blessed Lord Himself, the Son of God, submitted to be empowered by the Holy Spirit in His ministry, dare we engage in His service without such empowering?

2. Don't be hasty in judgment. Your eyes and your ears may deceive you. Wait for the facts.

3. If "the fear of the Lord" characterized Him who was truly God as well as truly man, we had better seek to have a like holy awe implanted in our hearts.



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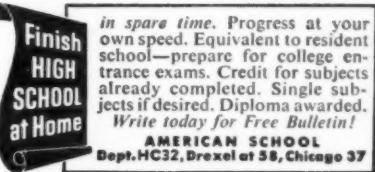
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NEW BOOKS

G. COLEMAN LUCK, EDITOR

In Time Past

THE OLD TESTAMENT SPEAKS, by Samuel J. Schultz (Harper, New York, 436 pages, \$7.00)

THE evangelical public will welcome a major work in the area of Old Testament survey which makes use of modern scholarly research in placing the Scriptures in their Near Eastern setting. Dr. Schultz has provided outlines for the biblical books, maps and charts to help visualize the biblical narrative and lists of books for "selected reading" with each chapter.

Although aware of the current trends in more liberal scholarship, Dr. Schultz handles the Scriptures with reverence and accepts them as factually correct in detail as well as in broad outline. Such questions as the date of creation and the extent of the flood he leaves unanswered.

swered, although he does insist that "the deluge extended far enough to include all mankind."

The great strength of Dr. Schultz' work is that it makes use of archaeological material in the reconstruction of biblical history. This is done without the obvious apologetic purpose inherent in many works which try to "prove that the Bible is true." Schultz accomplishes the same purpose, but he keeps his own thoughts in the background and lets his evidence speak for itself.

Pastors and Christian workers who have been out of school a number of years would do well to read *The Old Testament Speaks* as an excellent refresher course. The book will doubtless have a wide use as a text book in Christian colleges and Bible training schools.

—Charles F. Pfeiffer

The Kingdom of God

THE GOSPEL OF THE KINGDOM, by George Eldon Ladd (Eerdmans, Grand Rapids, 143 pages, \$2.75)

THE Kingdom of God is set forth, according to the author, as basically "the rule of God, not alone in a visible aspect, but in many areas." The reign of God "manifests itself both in the future and in the present."

When man is said to enter the kingdom, according to Dr. Ladd, he enters into "the realm of God's reign in its several stages of manifestation and experiences of blessing in His reign in differing degrees." The kingdom thus is not described as basically the literal kingdom of David, for instance. This is merely one aspect of the Kingdom of God.

The Kingdom of God will come, Ladd says, when the Lord Jesus Christ returns and manifests the glory and power of God upon the earth. By the Kingdom of God is meant the rule and reign of God, in this age and in the age to come, which is manifested in the lives of those who yield themselves to Him.

Because the chapters in the book represent messages which have been delivered at various times and in various places, the reviewer feels that there is a failure on the author's part to mesh the chapters together so that there is a continuity.

Dr. Ladd takes issue with those who

allegorize the Scriptures. Yet, to make his own point at times, he takes the same liberty.

His treatment of the present Church Age, which he defines as the "kingdom presented in mystery form," is perhaps the weakest feature of the book. Departing from the general conservative biblical interpretation of Matthew 13, he does injustice to the rules of hermeneutics. For example, he goes back for his interpretation of leaven to a minor incident in the Old Testament where leaven is permitted in the offering at the Feast of Pentecost. He seeks to prove by this that leaven may be interpreted as good. Sound hermeneutical procedure, even in this Old Testament reference, would not interpret leaven as good since many New Testament statements, including words from our Lord's own lips, indicate leaven symbolizes evil. Dr. Ladd's interpretation of the rest of the parables in Matthew 13 does not hold to the general unity of the chapter.

The last section, "When Will the Kingdom Come?" should cause every reader to examine his relationship to Christ. It should also encourage all to re-examine their zeal and labor for Christ in this present evil age. This age will end when the Church completes its mission of preaching the gospel to the ends of the earth. Then will the King return.—Lawrence E. Pearson

For Preachers

A CHARGE TO KEEP, by Robert G. Lee (Zondervan, Grand Rapids, 120 pages, \$2.00)

This is a book of satisfying spiritual substance for a preacher's soul. Dr. Lee, a retired Baptist minister with thousands of spiritual children, tells other pastors some things they need to know. Preachers are taught their responsibility to be conscientious in living righteously and in preaching with burdened, bleeding hearts.

The chapter titles by no means convey their rich content. Chapter One, for instance, "A Charge to Keep," contains a word study on "charge," a doctrinal study on "charger"—the One who gives preachers their charge—an exhortation to those charged, and then a challenge to preachers arising out of the conditions under which ambassadors for Christ must preach. The fifth point is content, the message preached, the emphasis being on the Word. The chapter concludes with a warning against preachers denying anything the Bible teaches, as do modernists.

Encouragement for the "Man of God and His Reward" is the substance of Chapter Two. What a message for the true man of God, a person of strong character, hating evil and loving righteousness, active and affirmative, angry at the right things and time and in agony of soul over the sight of lost souls. Each sermon is enriched by brief "Apples of Gold" and by copious references to Bible characters and passages.

This is a book for every preacher everywhere.—Alexander M. Dodds

Missions Briefly

A GLIMPSE OF WORLD MISSIONS, by Clyde W. Taylor (Moody Press, Chicago, 128 pages, paper, \$1.50)

Often we have wished for such a little volume as this to recommend to friends who wanted a brief, brief survey of missions. It is not easy to produce a reasonably accurate miniature of the world missionary picture today.

Here we have a bird's-eye view of world missions that is comprehensive, well balanced and generally accurate. Dr. Taylor has himself visited a large part of the fields of which he writes. He has also had personal touch with many of the problems missions face. More than this, he has avoided the two dangers that plague most brief treatments of such a vast theme: vague generalizations and the highlighting of some of the less important facts that the author happens to know best.

Dr. Taylor calls his book "An Evangelical View." Certainly evangelicals will find it most interesting and enlightening.—Harold R. Cook

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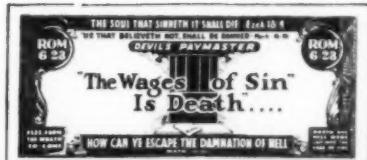
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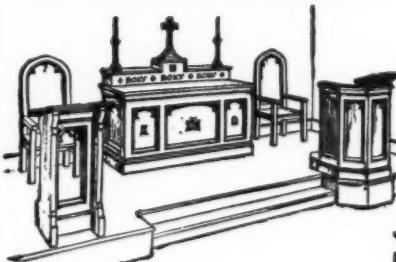
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John Calvin Today

THE TEACHING OF JOHN CALVIN FOR TODAY, by Harold J. Whitney (Zondervan, Grand Rapids, 205 pages, \$2.95)

The theology of John Calvin as presented in his *Institutes of the Christian Religion* is one of the great achievements of the Reformation. Harold Whitney, a Presbyterian evangelist in Australia, has condensed the teaching of Calvin to make it more readily accessible to the modern reader.

A forty-page profile will introduce Calvin to the reader who lacks grounding in church history. Calvin is seen as the reformer who wished "to extend the idea of vocation to the merchant, the banker, the artisan, no less than to the preacher." He held to the principle that interest was morally defensible, and thus gave a strong impetus to capitalism.

Whitney is aware of the fact that Calvinism can degenerate into a new scholasticism. Not even Calvin can be placed on a pedestal and deemed infallible. Calvin was in many ways a child of his age, but his system of theology, based on Scripture, is ageless.

The larger part of the book is a digest of the *Institutes*. Here we read of creation and providence, of God and man. The Person of Christ and His acts of redemption are clearly outlined.

It may be hoped that this brief digest of the *Institutes* will cause many readers to pull from their shelves the two-volume set itself. Whether or not this is done, a study of Calvin will prove a worthwhile project for the Christian who is seriously interested in studying his own spiritual heritage.—Charles F. Pfeiffer

Bible Problems

DOORWAY PAPERS, by Arthur C. Custance (Ottawa, Canada, 10 to 54 pages, 50c and \$1.00)

These are a series of paper-covered booklets on such subjects as "Who Taught Adam to Speak?" "The Problem of Evil," "The Nature of the Forbidden Fruit," "Time and Eternity," "Why Noah Cursed Canaan Instead of Ham."

The material presented in these booklets is interesting and thought provoking. The author has spent a great deal of time in research and quotes extensively from the writings of others.

The reader will not necessarily agree at all times with the conclusions of the author, but he will be stimulated to think for himself and to seek an answer to the problems presented.

Pastors, teachers and Bible students will find these articles informative, helpful and useful in their ministries.—Kenneth O. Bouton

Book Briefs

A CHRISTIAN VIEW OF MEN AND THINGS, by Gordon H. Clark (Eerd-mans, Grand Rapids, 325 pages, paper, \$2.45). A brilliant but profound defense of Christian Theism. Pitting the truths of Christianity against rival secular systems of thought and practice, the writer abundantly demonstrates that the gospel is well able to hold its ground against all comers.

GOD'S STARS, by Fritz A. Callies (Augsburg, Minneapolis, 48 pages, \$1.95). This beautiful primer on astronomy pictures the various constellations and provides a novel sky map device for locating them in the actual sky. The text accompanying each illustration gives not only interesting astronomical facts but also helpful scriptural truths and spiritual analogies.

DEVOTIONS OF JONATHAN EDWARDS (Baker, Grand Rapids, 110 pages, \$1.50). This small volume contains 104 devotional selections from the writings of a noted 18th century New England preacher.

CHRIST OUR PASSOVER, by Stephen Charnock (Sovereign Grace, Evansville, Ind., 303 pages). Another substantial work from a 17th century Puritan. The substitutionary death of Christ is taught from the Passover and from the Lord's Supper.

JUSTIFICATION BY FAITH, by John Owen (Sovereign Grace, Evansville, Ind., 457 pages, \$4.95). A thorough theological treatise of the "key doctrine" of the Bible. Owen lived in 17th century England and is considered the greatest Puritan theologian.

FORTY TRUE STORIES OF FAMOUS GOSPEL SONGS, by Ernest K. Emurian (Wilde, Natick, Mass., 157 pages, \$2.50). This volume reminds us that many favorite gospel songs were written by 19th century Methodists. Each story relates the manner in which a certain song came to be composed. Unfortunately, however, the author, using a strictly historical approach, fails to properly emphasize the intense devotion and piety which motivated our gospel hymnists.

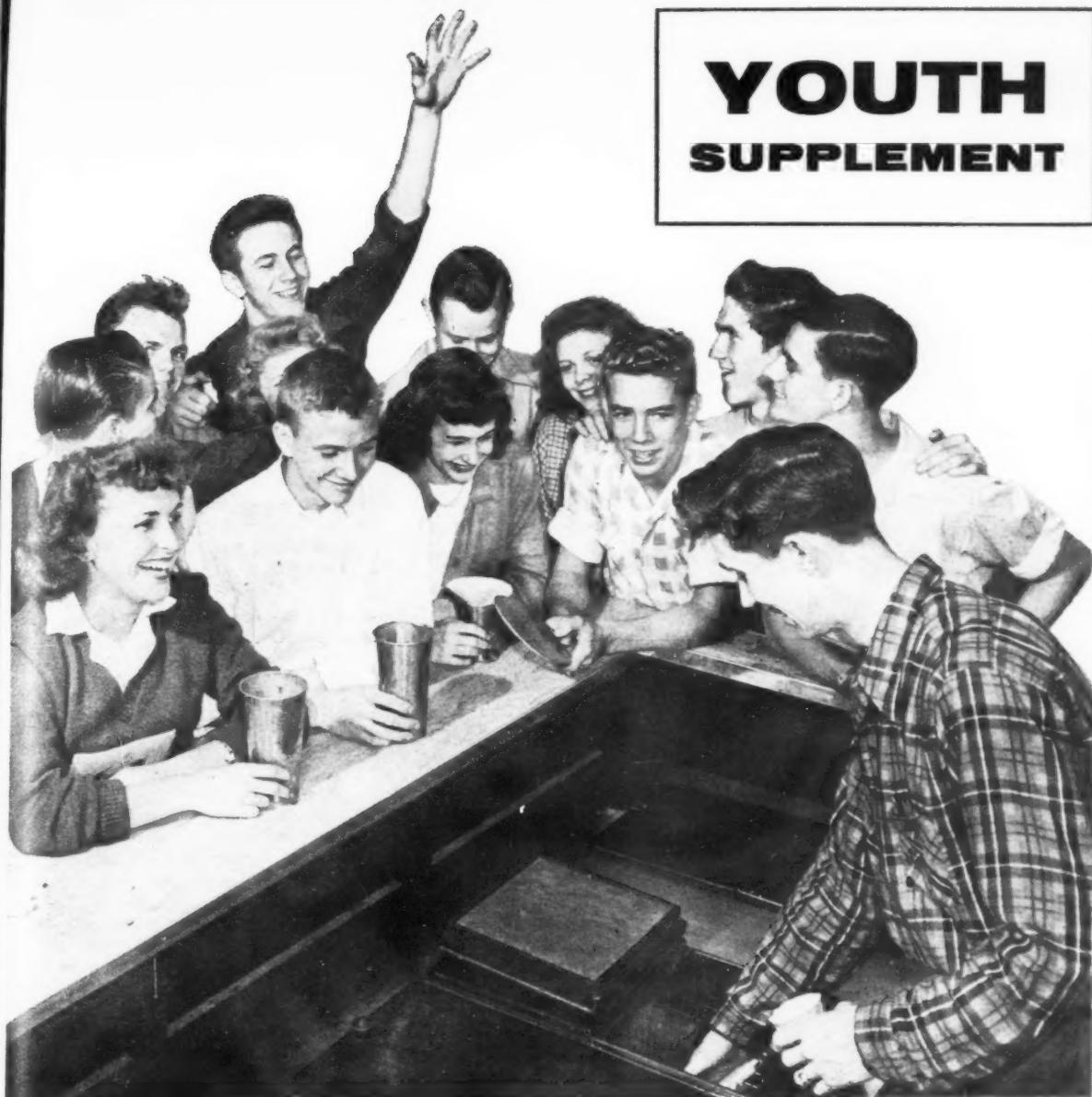
Answers to Mastery Questions on "Postmark: Patmos"

(See page 30)

1. (b); 2. (c); 3. (b); 4. (d); 5. (d).

Moody Monthly

YOUTH SUPPLEMENT



Come On In— The Work's Fine!

By DOUGLAS STAVE

*What's it like to be
on a work crew for camp?*

SHARP teenagers all over North America are combining work with service for Jesus Christ this summer.

They are members of the work crews at the Christian camps and ranches across the land. The work is hard; the pay is poor, but most camp directors receive more applications than they can accept.

Since when has work been so attractive? Why should these outstanding teens exchange better-paying summer employment for a job at camp?

Here's why. Combine with work these ingredients—God's outdoors, happy camping, plenty of fun, spiritual fellowship and growth—and work crew becomes mighty attractive to a teenager looking for a way to serve Christ.

To find out more about work crew activity, I met with eight crew members and the director of Trout Creek camp, operated by Central Bible Church of



An efficient dining hall crew (plus good food, of course) adds enjoyment to any camp.



Crew members keep busy at the pop stand. T-shirts with the camp "brand" mark the crew.



File your application early. For some camps, only one out of every three makes it.



Portland, Ore. Between wisecracks and reminiscing they provided a lot of answers to my questions.

"How did you learn of the work crew?" I asked.

All had previously attended camp, some for several years. It didn't take long before they noticed the cheerful group of high-schoolers there, apparently having a real "blast" and getting some work done, too. They watched these teens study the Bible, receive extra privileges and generally enjoy a coveted position at camp. The crew members were a real testimony to them. "How neat to be in their shoes!" was the reaction.

Next question! "Why did you apply?"

"It would be a lot of fun," was the first response. But God's will was the all-important factor. Did the Lord want them at Trout Creek? Would two months there provide the Christian fellowship and time they needed for Bible study to grow spiritually?

♦ It was easy enough to apply. "Nobody asked us to," they told me. "We had to secure the application, fill it out, send it in, get our pastor to write a recommendation and then wait—on pins and needles!" About one person is accepted for every three who apply, so the wait for acceptance or rejection can be nerve-wracking.

After acceptance comes a bustle of feverish activity getting ready to leave. Each must get a food handler's card from the county, buy aprons for kitchen work, mark all clothes with laundry ink and pack everything needed for two months of camp living.

When they first get to camp they spend ten days in training preceding the arrival of campers. During this period they attend sessions acquainting them with camp life and stabilizing their Bible study and devotional life. Also, the crew cleans the cabins, cuts the grass and otherwise prepares the grounds for the soon-arriving campers. "You are on review," they are told. "All of us on the staff must be examples to the campers when they come."

When the campers arrive, the work begins. "Everyone is assigned to a different job." Practically every task imaginable receives attention. There are laundry girls who wash and iron the clothes for the rest of the staff, dishwashers, dining hall girls who clean tables and set them for the next meal, pot washers, those who clean vegetables, concession stand attendants, garbage collectors, general maintenance boys, rest room "cleaner-uppers" and even baby sitters. And in case you feel sorry for the laundry girls—jobs are exchanged every week.

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"Is it all work and no play?" I kidded.

"On time off we have opportunity for recreation," they insisted. There is plenty of activity—hikes, swimming, push ball, wagon rides (with and without hay), the annual tug-of-war across the creek, garden golf, horseback riding.

The "extra-curricular" entertainment has been most interesting, too. Some prize examples are throwing first-year crew members into the pool, water fights, night hikes. The list could be much enlarged, believe me! There's plenty of fuel for happy memories on the work crew.

* WHAT contributions does the crew member make to the total camp program? Besides helping the camp run efficiently through cheerfully completing the assigned tasks, a worker can have a spiritual impact in camp. He can help the camper feel at home and show an interest in each one. He lives so that each guest can see a vital testimony for Christ in word and deed. He helps create an atmosphere where each camper will respond to the claims of Christ upon his life.

And he learns social skills, too.

"We gain proper attitudes toward superiors," workers affirmed. This group situation into which a teen is brought forces certain standards of conduct upon him. The camp director sometimes finds it necessary to mete out consistent but charitable discipline. "Whatever we get, we deserve!" they chorused happily.

Camp living also gives a preview of lifelong relationships that will be encountered in both Christian and secular work. Problems like getting along or laziness can be solved at camp.

A number of teens cited specific spiritual benefits. One crew member remarked, "By going to my favorite place every morning before breakfast to have devotions, I established what I pray will be a habit all my life."

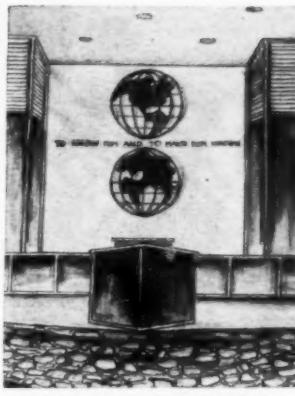
"We realize the power of group prayer as the crew gathers each day," another put in.

Bible study groups with "homework" and memory verses also help establish consistent Christian living.

When I talked with these young workers, I sensed a spiritual quality rare in our high schools today. Every one of them admitted that being a work crew partner had a marked spiritual influence on him.

"I suppose attitude change is what we notice most," added camp director John Van Diest. "With spiritual growth there comes a sincerity and a willingness to serve Jesus Christ.

[Continued on page 57]



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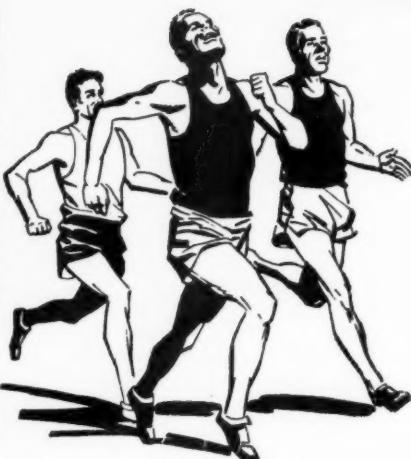
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SPORTS in the Bible

By Milton R. Maloney



SPORTS? In the Bible?

Yes! Occasionally in the Word of God, there is reference to athletic activity. Bible writers compared the Christian life to various games and contests, realizing that a sport is simply the game of life boiled down to a few hectic minutes on the playing field. Many of the lessons of life are found in the games we play.

Paul, for one, must have been a sports fan. He drew on track and boxing and wrestling for forceful figures of speech to present vital truths.

Paul wrote to Timothy that he had "fought the good fight . . . henceforth there is laid up for me a crown of righteousness" (II Tim. 4:7, 8). He told the Galatians that "ye did run well" (Gal. 5:7). To the Philippians he wrote, "forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13, 14).

In a letter to the Corinthians, Paul writes again about a race. There are many runners, he says (I Cor. 9:24-27), but only one winner and this winner is the one who gets the prize. Paul says, "so run that ye may obtain."

Men run races for many purposes. Some run for a school, some for self-glory, others for money. Some speed the cinder path with one aim in mind—to defeat an arch rival.

But the advice of Paul is the advice of every good coach. Put aside all other goals and purposes and run to win. A good loser in the sense of good sportsmanship is all right, but a coach wants a boy who hates to lose. The serious intent of the athlete is cited by the apostle as an admirable example

for him who runs the greater race of the Christian life.

But it costs something to run like this. The man who runs with the desire to win deep in his heart must be willing to pay the price of rigid discipline and ordered training. You've heard of the champ, once the hero of millions but now on the skids through the easy living that comes with fame and big money. Isn't this what Paul has in mind when he says, "But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway" (v. 27).

Like the self-indulgent athlete, the Christian who eases up on his training becomes a castaway—in sports language, a "has-been." Neglect the quiet time, start missing out on young people's and prayer meeting—and you're on the road to defeat. How many are in this category!

But for the one who wins the race there is a prize. To the victor in the ancient Olympic games went the crown—a garland or wreath. Paul points out that this was a corruptible crown, something that would fade away and wither in the days to come. But the crown which the Christian runs for is incorruptible.

Peter speaks of this as "a crown of glory that fadeth not away" (I Pet. 5:4). Paul writes about "a crown of righteousness, which the Lord, the righteous judge, shall give me at that day" (II Tim. 4:8). Yet to both of these men, Jesus was the summation of righteousness and glory.

Heavenly honors will not be so many first-place ribbons but an eternal destiny with Jesus. In fact, the Lord Himself will be the victor's wreath.

Paul speaks here also of calling

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others to the contest ("when I have preached to others," v. 22). In his day the herald called the participants to the game or race. Today, the whistle announces the start of the football or basketball game, a gong summons the contenders in a prize fight and the umpire's "play ball" is the signal for the first pitch of the baseball game.

The Christian life, too, has its heralds. Sometimes, it's a preacher with a simple sermon. Often it's a mother's prayers or the loving testimony of a friend.

The call may be to the beginning of the Christian life itself or it may be to a field of Christian service. Gospel singer Ira Sankey placed his hand on the head of a boy in England and said, "May God make you a preacher." That same boy, Gipsy Smith, saw some eighty years of gospel ministry roll by. Many other heralds of God to the Christian life bring untold blessings to those that hear the clarion call.

Yes, the Christian life is a race. And perhaps the greatest advice any coach could give to a runner was given by the writer of Hebrews when he wrote, "let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us. Looking unto Jesus the author and finisher of our faith" (Heb. 12: 1, 2). **END**

Come On In—The Work's Fine

[Continued from page 55]

Many former camp workers who are now in Christian service have testified to the value of this form of practical experience."

* BEFORE I left, I put this question to them: "What suggestions would you offer to potential work crew members?"

And they answered: "Plan on learning to get along with others better. You can't always insist on your own rights. Be ready to obey and respect your superiors. Be willing to take the lesser place, putting Christ first, others second and yourself last. Look forward to gaining plenty of cherishing experiences and lifetime acquaintances. If you're coming for money, forget it. Finally, bring your squirt gun!"

To be part of a work crew team offers rewards: insight concerning successful Christian living, friendships, fun and what can be a vital step toward a life of God-glorifying activity. So come on in, the work's fine! **END**

'TWEEN TEENS

Killing Time with the Kilocycles

Hi!

It probably won't surprise you to find that here in the land of the free samples and the home of the Milwaukee Braves, one of the highest paid jobs is held by those who sit at a table and put records in two stacks—the good and the bad—and then play the bad ones.

America, which has produced Salk vaccine and jet airliners, has also given birth to rock 'n' roll radio stations. And the same country that produced nuclear scientists has added a new idol to worship—the disc jockey.

Actually neither the rock 'n' roll station nor the high-powered disc jockey would likely have ever been heard from if it hadn't been for the advent of the little black boxes with picture tubes which forced radio to cut program costs and substitute driveline. Television didn't kill radio as some supposed might happen, so the job seems to be taken on now by the d.j.'s.

The disc jockey seems to be here to stay—even to the point of assembling in a national convention hosted by record companies who poured out thousands of dollars to entertain these vital links in their marketing chain.

More and more stations are turning from good programming—including Christian broadcasts—to a steady diet of news flashes, knock-'em-down commercials and "the top fifty" (if you think they're bad, you should hear the bottom fifty). The whole thing serves as quite an insult to the intelligence of the listeners.

Okay, so why bring it up here? Simple. Now that radio is not dead, but just living in a state that's worse, more and more kids are getting their steady diet of pleasure from these turntable tarnishers of taste.

What's so bad about that? After all, everybody is doing it. Is it a sin to listen to rock 'n' roll?

There isn't a chapter or verse in the Bible which says, "Thou shalt not kill time with the kilocycles," but there are some good, practical considerations for a guy and gal to think over before becoming an audio addict.

For one thing, school grades and other responsibilities just shouldn't take back seat as the hours fly by on the radio. One popular song asks,

"What would the teacher do, if the teacher knew I'd been out all day with you?" Now really, do you need a song to answer that question? Let's face it, the jungle beat of rock 'n' roll doesn't inspire the highest sense of dedication.

Another thing—and for Christian fellows and girls, we should hit this hard—how about your time with the Lord in the Word of God, in prayer, at the mid-week service of your church, in Sunday meetings and at Bible club? There's hardly time for it all now, and when it comes to cutting, what goes? Too often it's the devotional time, not the favorite record show. You may recall one of the commandments saying, "Thou shalt have no other God before me."

Now wait a minute! I don't make a god out of rock 'n' roll!

Maybe you don't, but what can be said for the kids who "go wild over," who just dream over Ricky, Fabian, etc., and who can't live for a minute without the jungle beat in the background? If that isn't idol worship, what is?

The Bible makes this suggestion for a Christian teen—"If ye then be risen with Christ, seek those things which are above." And good advice it is.

If we have only so much time and energy and only so many opportunities, let's major on what will last for eternity—our fellowship with Christ and work for Him. Sometimes it's hard to take the "thou shalt nots," but it's easier when you learn that "the things of earth will grow strangely dim in the light of His glory and grace."

You like music? Who doesn't? Why not latch on to a stack of the real sharp, well-produced Christian recordings that you can get these days? The top quality and style of these recordings take back seat to none.

Frankly, the question to me has never been one of what's wrong with rock 'n' roll radio, but rather, why will kids—even Christian kids—settle for so little?

I seriously doubt if the music of heaven—where we'll be for all eternity—will have much in common with the modern jungle beat. Why buy it now? **G.McL.**

Let's Throw A Party

By GUNNAR HOGlund



Coffee, pop and doughnuts for the crowd. Good food helps keep a party going. Luoma Photo

Here's an idea for reaching your non-Christian friends for Christ

OVER and over it happens—in nearly every church youth group.

There's a party. There are games, refreshments, laughter and good fun—the same as every party every year.

Something else that's always the same is the young people who come. Same fellows and girls. No newcomers at all.

But what's the purpose for these parties? It should be to draw fellows and girls who aren't Christians. If they don't, then the socials are, to put it bluntly, just plain flops!

This idea of using social contacts to win friends to Christ is not new. It was first suggested to me in an article by C. Stacey Woods of Inter-Varsity Christian Fellowship. Since then I have seen it used often. Almost always, when done right, it has brought fruitful results.

It is an idea that the Saviour used. His friends were a means of evangelism. So much so, in fact, that He was called "the friend of publicans and sinners." The wedding at Cana and the supper at the home of Lazarus are two exhibits.

♦ MANY youth leaders are waking up to this kind of evangelism. They arrange their socials around the central idea of "selling" their non-Christian acquaintances on the worthwhileness of being born-again believers.

And they are having the time of their lives.

The trouble with many Christians is that they associate only with other believers who talk and think and act just like they do. The result is that they are ill at ease when they land in the company of non-Christians. And

they find it nearly impossible to launch a conversation for Christ.

In fact, some people are so anxious to "maintain their testimony" that they don't even want to mix with unbelievers. Such a pharaesical attitude indicates more self-consciousness than Christ-consciousness, more interest in what the crowd thinks of them than what the unsaved think of Christ.

♦ How do you use a party to win friends to Christ? Begin by getting your youth group together in prayer to seek God's will. A proper spiritual attitude is essential.

Then prepare thoroughly. At a business meeting, decide on a time and place that will fit your young people and your church calendar. Avoid an evening that conflicts with a school sports event or the night before heavy exams.

Give your publicity full vent. Posters, letters, postcards, blurbs in the church bulletin—use them all. Bear down heaviest on the paramount method of advertising—the person-to-person contacts of young people. Let each one in the group know that he is responsible for bringing one unsaved person to the party.

Plan the party's minute-by-minute procedure meticulously. Get good game and idea books from your church library and put them to work. If you have no church library or if you have no such books in your own library, try the nearest Christian bookstore or some of the party books on the public library's shelves.

Conduct the party in a neutral hall or home. Using the church may scare away some of the young people you want to attract.

The purpose of this plan is simple: Get non-Christians to feel at ease, give them a wholesome time and establish a base of friendliness on which to present Christ as Saviour.

♦ BEGIN the party on time and keep it moving. Select a master of ceremonies with a twinkle of mischief and a voice that carries. Avoid those embarrassing pauses when everyone stands around twiddling his thumbs and feeling awkward.

Open things with a game non-Christians and Christians alike will know how to play—and enjoy. Whatever you do, don't make the mistake one youth group did!

They began with a Bible quiz game. A young man, obviously a newcomer, was asked who Moses was. He gulped and said, "He's the guy who runs the pawn shop down on the corner." Everybody roared. Funny? Maybe. But that's the last they saw of that fellow.

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A good mixing game to start, the friendlier and more informal the better. Table tennis round-robin or ordinary, simple rounds of competition—all hold universal appeal.

A word of caution, however. Fit your games to the age-level of your young people. Junior highs get awfully discouraged when faced with a game way over their heads. On the other hand, the best way to wound the sensitivities of college young people is to throw childish games at them.

Make sure your young people attend to their jobs as hosts and hostesses. Instruct them to move about, ironing out wrinkles that may develop as the evening progresses.

Don't stretch the games beyond an hour. Then move into what everyone will be waiting for—food. Good refreshments always are in order and may redeem an otherwise dull evening. Make it a snack—soft drinks, sandwiches and cookies—not a heavy meal.

Just as everyone is finishing up, begin singing. Start with a college or folk song, then move into some well-known choruses or hymns.

If your closing songs are on the quiet side, everyone should be in a receptive mood for a short talk. This message is paramount. It should be informal and conversational. It should weave in, unobtrusively but plainly, the plan of salvation. No heavy theology, please, just a clear, down-to-earth talk delivered in a youthful frame of reference.

Make sure your speaker is able to handle an assignment of this kind. Tell him the type of audience and ask him to speak to the young people not at them.

♦ AFTER the last person has left and the dishes are done and the furniture rearranged, the job isn't over. It's just begun. Now comes the follow-up.

Invite the guests to church. Stop by and pick them up, if you wish. Blanket them with Christian warmth and friendliness. Invite them to the weekly young people's meeting or to camp or to a weekend youth conference.

Most of the young people in your community have never had a fair chance to face the claims of Christ. Why not throw a party and give them the chance? They deserve it. They need it. Because they need Him. END

Answers to "Know Your Christian Schools," p. 61. 1. Dallas Bible Institute and Bible College, Dallas, Tex.; 2. Whitworth College, Spokane, Wash.; 3. Bethel College and Seminary, St. Paul, Minn.

August, 1960

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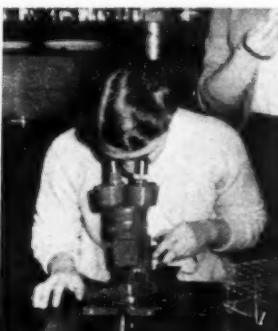


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He was only thirty-six and he was a failure. As the ship pulled away from the New World and he gazed back at the grotesque oak trees that lined the Georgia coast, he went over his mistakes. He had fallen in love with the wrong girl. He had infuriated her uncle, who was magistrate of the colony. His preaching had largely been negative and of a scolding variety. And his Indian converts he could number on the fingers of one hand.

As the ricebirds clustered overhead, blotting out the sun, the Anglican missioner heard again the words of his colony benefactor, who had brought him over from England, "My son, your usefulness in Georgia is over."

The salt spray in his nostrils was bitter. As an earnest Christian he had volunteered for missionary duty. He had wanted to work out his own salvation. Instead, he had lost what little peace of soul he had once had.

♦ LONDON was a bleak place to come back to. Unhappy, he sought comfort from his old friends—and also found a new one. Peter Bohler was his name, and he was a member of the Moravian church. One day Peter invited the young priest to worship with him. They worshiped in a small house on one of the side streets of London.

There he heard a new kind of gospel—justification by faith, they called it, as opposed to justification by respectability. Assurance of salvation through a conversion that takes place in an instant!

He resisted the doctrine. He wanted oh so desperately to know God, to find peace, but this was too radical. Yet he went back to the services on Aldersgate Street. One night, as Bohler read from Luther, he jumped to his feet.

"This is it!" he shouted.

"What is it, my brother?"

"My heart's strangely warm! It was cold but now it's warm. Lord, you have answered my deepest prayer while I was still in the shadow of doubt. God, I have the assurance. I know now that I have salvation through Jesus Christ the Lord. I know!"

♦ In that never-to-be-forgotten moment, his guilt, his self-tormenting anguish, his depression were gone. Life would never be the same for the slight, wiry Anglican priest. And he couldn't keep the good news to himself.

As an ordained priest with no special parish of his own, he had the right to preach where he chose. But now London pulpits barred him. The Church of England tolerated Moravians but strongly suspected their strange gospel.

Another preacher met the same opposition. But this voluble, blustery young fellow—his name was George Whitefield—had a solution: "I'll preach outdoors." he cried. "They can't stop me there!"

The Anglican priest cringed. What? Preach with the earth for a pulpit and the clouds for a cathedral roof? To the sensitive little Englishman, it smacked of blasphemy.

Then he saw thousands swarm into the pastures to hear young Whitefield. Knee-deep in weeds, men and women found salvation through Christ. One day in Kingswood, he himself stepped forward reluctantly. Facing three thousand miners, more people than he had ever seen in any church at one time, he began to preach. A new freedom took hold of him. He preached as never before.

He was not prepared for what happened next—the bishops defined it "religious enthusiasm." Some found salvation with cries of joy. Women fainted. Strong men stiffened with temporary paralysis. "Shocking," the bishops said. The formal, self-disciplined minister almost agreed. But it was beyond his control; he was stunned when the Moravian society in London rebuked him for it.

As a result, he broke with the Moravians, taking twenty-five faithful friends with him to form his own group. He bought up an old foundry on the London outskirts, remodeling it into a meeting house and headquarters.

♦ But with a horse shod and ready to ride, he had little need of headquarters. Burning with the doctrine of "instantaneous" conversion, incessantly, tire-

lessly, he rode from one English village to another. "The world is my parish!" he flung in the faces of churchmen who questioned his right to preach.

By 1740, the hard-riding preacher was known all over Great Britain—as a radical. He had won thousands of converts, established many societies and made many enemies. One of his lay preachers was murdered on the Welsh border. His own brother—a gentle, music-loving man—was assaulted by a gang at Bengeworth.

In Wednesbury, at Staffordshire, a mob stormed the house where he was, hustled the preacher away and would have stoned him on the foggy moor if he hadn't out-talked them.

By 1748, the spark of revival lit by this minister-without-parish burst into raging fire. Societies of new Christians were formed all over England. Lay preachers by the score rode circuits from John o' Groats to Land's End. Substantial meetinghouses were erected everywhere.

♦ THIS man had never considered himself anything but a minister of the Church of England. Yet now his followers talked of splintering from the church. He had wanted to save the church within the church, that was all—to give church members the assurance of the salvation they searched for.

Yet threat of division was not all-important to him. The gospel was. When the New World clamored for preachers, he ordained a man named Coke and sent him forth to America to ordain others.

In March, 1791, he died. He was then in his eighties. His sole personal possessions were the clothes in which he had made his last journey and the few coins in his jacket pocket. To the societies he bequeathed the copyrights of all his books.

He wanted them to have all that he owned, for they were his spiritual children, you see, and he was father of all who were called Methodists. His name, of course, was John Wesley.

END

KNOW YOUR CHRISTIAN SCHOOLS • No. 6

A Photographic Quiz

Do you know your Christian schools? Here is another picture quiz showing scenes from three schools together with important facts about them. How many can you identify?

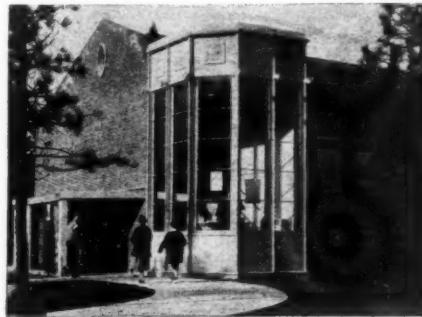


1.

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2.

This is one of the buildings where students in this West Coast college go to school. Between 900 and 1000 students study in the campus among the pines, and are able to take courses in 27 major areas. Pre-professional courses in dentistry, engineering, law and medicine are also offered, as well as a graduate degree in education.



3.

Here's an aerial view of a college and seminary for the Baptist General Conference, located in the upper Midwest. Seventeen majors are offered in the college, leading to the B.A. degree; the seminary offers a Bachelor of Divinity degree. Although a church-related school, the students represent more than 25 different groups.



Compare your answers with those on page 59. For a convenient reference file on Christian schools, clip this quiz and others to appear in coming issues.

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What Does the Bible Say?

UNANSWERED PRAYER

By Anthony C. Capon

EVERY month this article is headed, "What does the Bible say?" Our purpose is to take questions that often come into the minds of young people and to see what the Bible has to say about them.

Do you take all your questions and problems to the Bible? I have particularly noticed recently how rarely Christians ask themselves what the Bible teaches, when they have questions that they cannot answer.

They say what *they* feel about it, or what their friends say, or what their pastor or some Christian writer or preacher believes about it; but it seems to come as quite a new thought when I suggest: "But what does the Bible say?"

Remember that simple question the next time discussions come up between you and your Christian friends or in your youth fellowship or church group. It may be quite a new approach for them.

♦ THIS month we will think of a typical question often talked about: What is the explanation of unanswered prayer?

I expect most of us have at some time in the past had the experience of praying very urgently and definitely about something and making it into a kind of test: Does God really answer prayer or not? Perhaps once or twice we have had clear answers, but then has come the occasion when there apparently was none. Doubts come flooding in.

Well, has the Bible anything to say about this? It certainly has!

First of all, though, we must see that God had promised to answer our prayers. Turn to Matthew 7:7, 8. Here we find some very clear words of the Lord Jesus Christ. The first word will tell you what we must do (what is it?); this is immediately followed by a promise about what will happen in return. Does the promise sound quite definite to you?

The next verse (v. 8) makes the matter even clearer. Look at the first six words. How many people may expect to receive? What is all that they have to do? Do you agree that, according to these verses, there is no such thing as an unanswered prayer?

Is it true that God answers every prayer?

Just one point in passing, though. Notice in verse 11 the kind of gifts our heavenly Father gives. What kind of things does He give to those who ask? This clearly gives Him the right to give something *different* from the exact thing that may be asked for, if He sees fit to do so. But it still remains true from our verses that He always gives to one who prays.

♦ BUT what does the Bible say about the times when He doesn't seem to give at all? What can we learn?

Remember always that God sees the real need behind a prayer. For a human illustration of this see the story in Acts 3:1-8. What was the man's "prayer" to Peter and John in verse 3? What did he think he needed most? ("Alms" means a gift of money.) Would this have been a permanent help or only temporary? Would he have been back begging the next day?

Verse 6 tells you what answer he received to his request. Did Peter give him what he asked for? Was what he in fact gave him better than he had expected, or was it disappointing? See verse 8. Was this help permanent or temporary? Would he now be back begging the next day?

♦ THIS is the first explanation of much "unanswered" prayer. God's true answer is not always as easy to see as it was in this case. Often we may be led through suffering and difficulty before the answer becomes plain.

See, for example, the Lord Jesus' own experience of "unanswered" prayer in Matthew 26:39-44. Where did this prayer take place (v. 36)? What did He pray? Verse 39. "This cup" means the suffering and death He was soon to undergo. He prayed that, if possible, He might not have to endure the Cross. Does this prayer seem to have been answered?

But verse 42 tells us what was the real desire of Christ, behind His prayer. The last four words of the verse are the clue. His desire was that He might worthily fulfill the Father's will. Did God answer this prayer?

The apostle Paul had a very similar

experience, which he tells us about in II Corinthians 12:7-9. He was greatly troubled by something he calls a "thorn in the flesh" (v. 7). It was probably some repeated sickness or a physical affliction. Whose messenger does he say this was, and what did it do to him?

Of course, he wanted to be rid of this, that he might serve God without hindrance. So he prayed about it. How many times (v. 8)? What did he specifically ask for? (The same verse.) To whom did he pray?

Since he asked God very definitely to remove the "thorn," we might suppose that God would immediately do what His servant desired. After all, Christ said: "Ask, and ye shall receive." But, strangely enough, God did not do as Paul requested. The "thorn" remained. Is not this very like some of our experiences? Well, what was the explanation in this case?

Verse 9 gives it to us. God did answer Paul's prayer, but by giving something different, something better! What would Paul find to be sufficient for him? What was God going to give him, that would be made perfect in Paul's weakness? Yes, God was going to lead Paul into some greater and higher experience, that would enable him to rise far above his worry about the "thorn." What was going to rest upon him? See the end of the verse.

* WATCH, then, for the "better" answer. God always and only gives "good" things; in fact, He only gives the best. But He *always* gives; no prayer is ever wasted.

Remember that His answer may be delayed, as it was in the case of Lazarus' sickness and death. The two sisters sent a message (a kind of prayer) to the Lord Jesus, telling Him that their brother was sick. The Lord Jesus remained in the same place two whole days, although we are told specifically that He loved the sisters and Lazarus.

But the delay made the wonderful answer all the more exciting when it came; for Lazarus had meanwhile died, and the Lord Jesus raised him from the dead! You can find the story in John 11. God not only gives the best thing, but He gives it at the best time and in the best possible way.

These are some of the secrets of the way God answers prayer. They will explain many of our perplexities and problems. But there is another side to the question, which we shall deal with next month: Are some requests not answered because there is something wrong with our prayers themselves? We shall find that the Bible has something to say about this, too.

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the last word

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Why? Because he's so close to things he can't see the forest for the trees. He's lost perspective.

How's your perspective? Do the things that are very close to you — your home, your family, your health, your friends, your work — lay such demands on your time and attention that other matters, just as real and more important, are excluded?

Our Lord tells the story (Luke 12) of a man who spent a lifetime amassing goods and building bigger barns. He got so interested in these that God became a kind of blur in the background. Then one night as he surveyed his possessions God said to him, "This night shall thy soul be required of thee."

It is a comparatively simple thing to lose one's perspective. But it is a costly operation if one's soul is lost in the bargain!

To you who have never looked beyond the immediate, God calls: "Look unto me and be ye saved, all the ends of the earth; for I am God, and there is none else" (Isa. 45:22).

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Moody Bible Institute.....9, 3841	51	
Salvation Army.....34			
Wheaton College.....2			
Automobiles	Evangelists	Everett Swanson Evang. Assn.	
North Shore Dodge.....1	Evangelist Listing.....39	35	
		Woman's Union Missionary Society	50
Bibles	Films & Filmstrips	Musical Instruments	
Cambridge University Press.....44	Bible Institute of Los Angeles.....48	Accordion Mfg.....7	
Len Shonee.....44	C. O. Baptista.....36	Roy Baumann.....36	
Zondervan Publ.....44	Century Gospel Ministries.....2	Hammond Organ.....21	
	Matson Photo Service.....36	Importer.....62	
Bibles Repaired	Moody Films.....36		
Norris Bookbinding.....22	Sacred Film Library.....44		
Bible Study Helps	Furniture	Plaques	
Humberd Press.....34	Roy Baumann.....22	International Bronze Tablet 8	
Markilo.....28			
Books	Help Wanted	Records	
American Prophetic League.....50	Christian Mission for Deaf Africans.....1	Christian Faith Record Club.....2nd Cover, 4	
Dunham Publ.....20, 28, 50	District Manager.....52	Diadem Productions.....40	
Wm. B. Eerdmans Publ.....7	Moody Bible Institute.....44, 50	Morrison Record Lab.....40	
Evangelical Books.....8		Word Records.....4th Cover	
H. H. Halley.....8	Homes & Hotels		
Herald Pres.....51	Lindenmere Hotel.....22	Sales People Wanted	
Keyes Foundation.....20	McMahon Geriatric Home.....49	American Hosiery Mills.....40	
Moody Bible Institute.....3		Arrow Greetings.....50	
Old Authors.....1	Home Study Courses	Wallace Brown.....61	
Parents' Association.....38	Academy for Adults.....49	C. W. Boyer.....48	
Dr. Walter L. Wilson.....51	American School.....49	Friendship House.....36	
Broadcasts	Bible Institute of Los Angeles.....61	Great Lakes Greetings.....52	
Back to the Bible.....45	Robert Harkness.....8	Merlite Industries.....52	
Radio Bible Class.....2	Dorothy C. Haskin.....45	New England Art Publ.....35	
	Herb Jahn.....35	Regal Greetings.....20	
Camps, Conferences & Resorts	Niles Bryant School.....49	Robinson Cards.....4	
Beacon Heights Resort.....4	Prefect Voice Institute.....49	Shepherd's Town Cards.....28	
Mid-America Keswick.....7	Union Bible Study Assn.....45	Style Line Greetings.....38	
	Wayne School.....49	Triumphant Art Publ.....23	
Churches	Hymnals & Music	School Directory page 63	
First Baptist Church (North Conway, N.H.).....6	Benson Publ.....36		
Norwood Baptist Church (Cincinnati, Ohio).....6	Hope Publ.....6	S. S. Materials	
	Inter-Varsity Press.....63	Baptist Publ.....29	
Church Bulletins	Rodeheaver Hall-Mack.....40	David C. Cook Publ.....5	
Cathedral Press.....8	Sunshine Gospel Mission.....40	Gospel Light Publ.....33	
Woolverton Printing.....34	Tabernacle Publ.....41	Light and Life Press.....23	
		Radiantlife Publ.....36	
Church Equipment	Magazines	Scripture Press.....46, 47	
F. K. Bainch Company.....35	African Challenge.....48	Standard Publ.....39	
Bible Press.....36	Alliance Witness.....1	Sunday School Times.....44	
Cox Sons & Vining.....22	Moody Monthly.....22		
DeMoulin Bros.....34		Tracts	
Endicott Church Furniture.....34	Miscellaneous	Bible Crusaders.....51	
Little Giant Mfg.....8	Multnomah School of the Bible.....63	Galilee Tract Society.....61	
Monroe Co.....28		Inspiration Pres.....38	
J. P. Redington.....44, 51	Missions	Scripture Tract Society.....40	
Smith Mfg.....1	American Assoc. for Jewish Evangelism.....30		
Sudbury Brass Goods.....34	American European Bethel Mission.....6	Travel	
Wenger Music Equipment.....35	American Messianic Fellowship.....1	Wheaton Tours.....4	
	Arctic Mission.....2		
Duplicating Equipment	R. Jack Drake (Navajo Missions).....52	Visual-Aids	
Speedliner.....35	Israel's Remnant.....41	Story-O-Graphs23	
	New York Gospel Mission to Jews.....7		
Equipment Service		Youth Materials	
C. & D. Distributors.....20		Christian Workers Serv. Bureau.....49	

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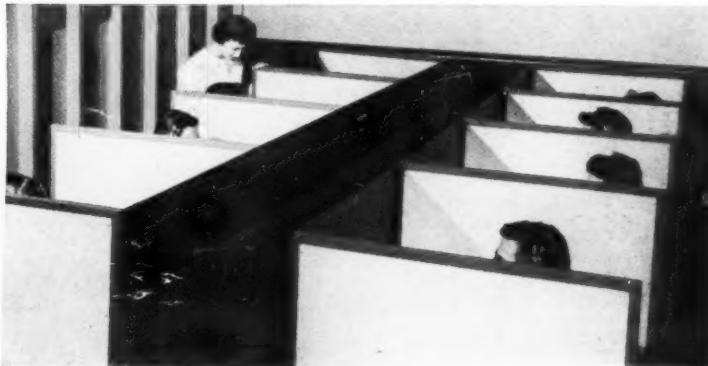
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